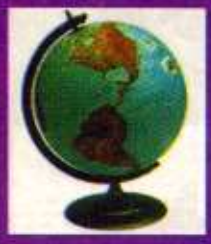
Environmental Studies Part II

For Class IV

A Textbook of Social Science for childern of Ladakh



Published by

J&K State Board of School Education

for

Operation New Hope

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A textbook of Social Science for children of Ladakh

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Foreword

From the begining children are curious about the people, animals, plants and materials around them. They learn about their environment through their own first hand experiences, from their parents, through the media and from a variety of other sources. Schools have a definite role in helping their pupils make sense of these experiences and in developing their knowledge and understanding of the physical and human processes which interact to shape the environment. It is why Environmental Education is one of the most important and compulsory areas of our school curriculum. This area is to generate and promote among learners :

- Scientific temper characterised by the spirit of enquiry and problem solving;
- Understanding of the environment in its totality, both natural and social, and their interactive processes, the environmental problems and the ways and means to preserve the environment; and
- Understanding of the diversity in lands and people living in different parts of the State's composite cultural heritage.

This textbook of Environmental Studies, Part II (Social Science) has been developed to realize these objectives. It has been prepared by SECMOL for class IV children of Ladakh region and is based on the physical and social environment that surrounds them. The efforts of SECMOL in preparing this book are laudable. It is hoped that the book will help us to develop among children awareness of the environment, build on and reinforce their curiosity about the natural and man-made environment. Awareness and curiosity take different forms like: recognition of beauty in a stretch of country side; the appreciation of landscaping, etc. The essential element common to all this is the desire to understand why things are as they are and what is needed to maintain or, where necessary, to change them.

The Board is indeed happy to produce this book developed by SECMOL for Operation New Hope for children of Ladakh region.

I take this opportunity to appreciate the efforts of Sh. Sonam Wangchuk and his team of dedicated colleagues at SECMOL, Leh for preparing this book. I also place on record my profound appreciation of Mr. B.A. Dar Director academic of the Board for his contribution in editing the book. Efforts of the staff of Academic Division (Curriculum Development and Research Wing and Academic Section) in getting this book processed are equally recognized and appreciated.

PROF. J.P. SINGH

(Chairman, J&K Board)

Introduction

Diversity is the strength and beauty of our country. However, diversity, if not handled sympathetically in education, can sometimes cause hardship, especially for children in remote places like Ladakh. Ladakh, a trans-Himalayan mountain-desert at altitudes ranging from 9,000 feet to 14,000 feet above the sea level, is very different from the rest of the state and the country in climate, topography, language and culture.

It is true that children should not be confined to just local knowledge; they need to learn about other lands, people and about national and international issues as well. However, this can never be done at the cost of understanding one's immediate environment. We cannot expect primary school students in the Himalayas to understand oceans and ships before they understand rivers and boats. This is what "from known to unknown" would mean.

Seeing this fact and the vastness, cultural diversity and biodiversity of our state, the J&K Board of School Education took a bold initiative in 1996 when it printed an English primer for Ladakh region in collaboration with SECMOL. This book had locale specific content and themes, where Y stands for Yak and not Yacht. After the success of the primer, a series of primary school books for Ladakh was prepared and field-tested. We are happy to place this science textbook of the 4th class Environmental Studies in your hands as part of our efforts to making education more meaningful and less painful to the children. This book has also been printed by J&K Board and produced in collaboration with SECMOL. We are grateful to Prof. Jai Pal Singh Chairman J&K BOSE for his help in this project. We are specially thankful to Prof. B.A. Dar, Director Academic for his nurturing support and help.

The Ladakh Autonomous Hill Development Council (LAHDC) deserves a special mention for their support in the realisation of this project as this series of books was produced as per their desire to make primary education relevant to local environment.

The book on one hand brings the subject of Environmental Studies close to the actual environment of our children. At the same time, it conforms to the state and national standards. In the Social Studies part we have woven a lot of stories so that history and geography can come alive as an interesting drama for the children. Similarly in the science part the activities suggested for each chapter give children

an opportunity for learning by doing, rather than memorisation.

Stanzin Dorjai Gya (Secmol), Monisha Ahmed, Sujatha Padmanabhan, Henk Thoma, and Sonam Wangchuk provided their beautiful photographs.

Thanks to Gelong Konchok Phandey for doing the final corrections on the Ladakhi language vocabulary sections.

We are grateful to Abdul Gani Sheikh, Sonam Phuntsog, and Bashir Ahmed Dar for their useful material, comments and/or advice. Many teachers gave valuable comments and suggestions during the field testing of the lessons.

These books have been made possible with the help of resource persons from across the country and collaboration provided by Eklavya, Madhya Pradesh - an organisation with over 20 years of experience in elementary education. Sujatha Padmanabhan and Sumathi Sudhakar(Chennai), Vinitha Nayar (Delhi), Alex George (Kerala) with long experience in education, science and social science - spent between one and five months in Ladakh to write the chapters. Eklavya deputed three of its senior personnel - Anjali Noronha and Tultul Biswas (Bhopal) and Gautam Pandey (Hoshangabad) who spent time with SECMOL in facilitating the development and finalisation of the curriculum, content and methodology of the textbooks. SECMOL would like to acknowledge the contributions made by this team and express its thanks to all of them.

Another unique feature was the trial of the chapters. These chapters were tried out in a few schools of Leh district. We are grateful to all the teachers who helped in this trial process and provided valuable suggestions for finalisation.

A special thanks is due to Phuntsog Namgial who spent long hours & months doing all the beautiful illustrations & patiently put up with the frequent changes that were required.

And thanks to Rinchen Dolma, Tsewang Paldan, Jigmet Lanzes, Disket Spaldon, Dechen Angmo, Gabriele Reifenberg, Lobzang Tandar, Sebastian, Viraj Puri, Susannah Deane, Jon Mingle, Anant Nautiyal, Mario and Alex Norbu Tondup for their help in various ways. It is difficult to list the names of all those who helped, as the making of this book became almost a community activity at SECMOL.

Sonam Wangchuk

14 October 03

Section I
Map Reading

Hints for the Teacher

Why this section?

In social studies, children will have to read maps again and again. But without a simple foundation, many students don't properly understand how maps relate to reality. Maps can also be useful in our daily lives if we know how to get information from them. Thus this chapter introduces map reading from a very basic level. First the directions are taught and reinforced in relation to pictures and to the immediate surroundings. Then children learn how to read maps with symbols, and how to relate them to real places.

What is your role?

In both chapters, teachers should start each new map or picture activity by asking the children to tell what they see in the picture, what is to the north or south, etc. After some discussion like this, the students should be able to do the exercises themselves easily. They will enjoy drawing in the extra items as instructed in the exercises.

In chapter 2, most of the exercises ask the students to complete an unfinished map or key. This kind of involvement will give them a very strong understanding of mapping concepts.

Mention that maps are a great source of information if we know how to use them. When we go to a new place, a map helps us find our way around and helps us find the places we need. Maps also help us understand what kinds of things exist in a state or country, etc. Children will have to use many maps in school, and maps will also be helpful in our lives.

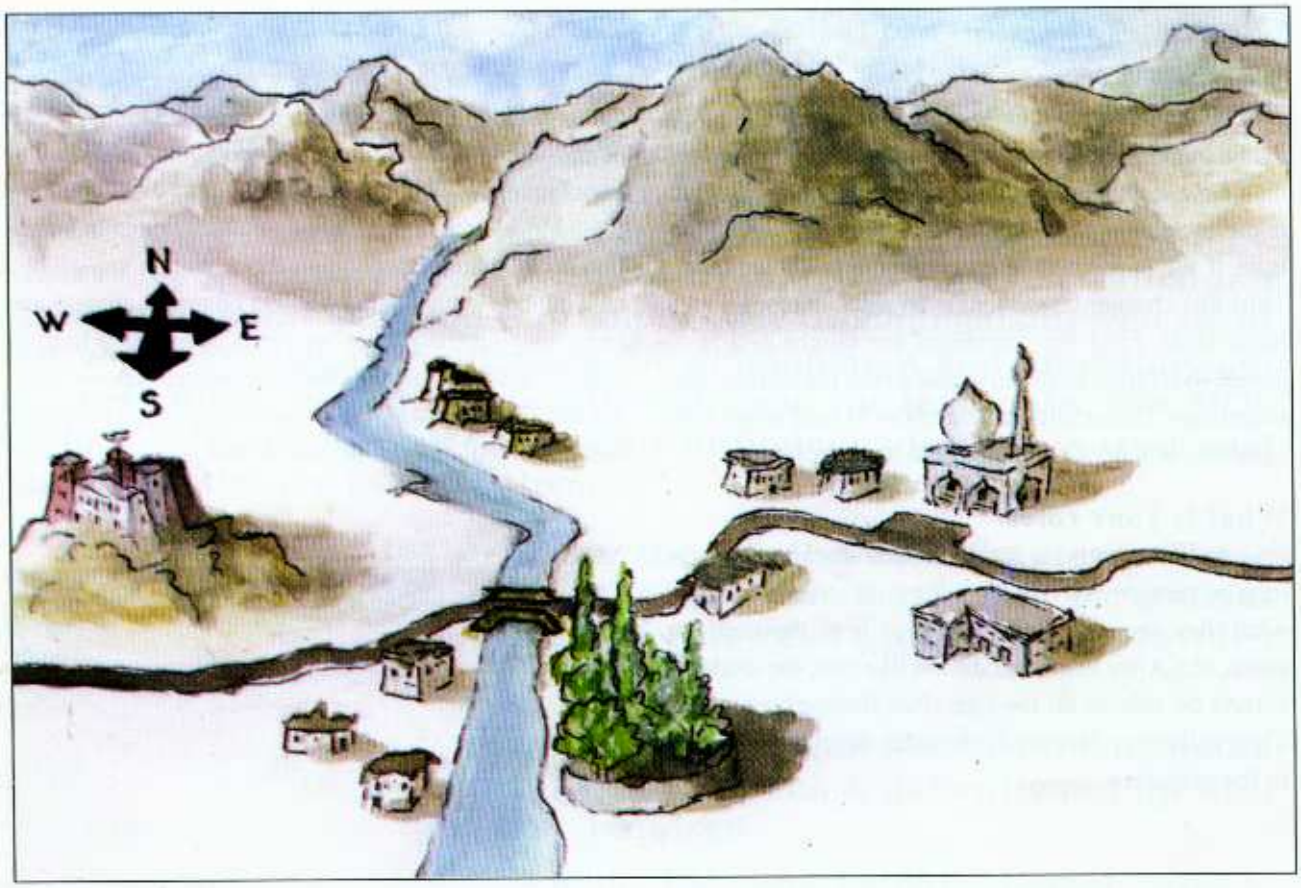
Here is an example of a village map made by a teacher. Children will also enjoy making such maps, and will learn map reading skills very thoroughly in the process.

Chapter 1

The Directions

Do you remember the directions you have learnt in class three? Point to the north from your school. Point to the east, then to the south, and then to the west. Where does the sun rise? Where does it set?

In the picture below you can see hills. There is a stream down the middle, and a road. You can also see houses, trees, a mosque, a *gonpa* and a school. The top part of the picture is north. The bottom of the picture is south. The right-hand side is east and the left-hand side is west.



Fill in the blanks with names of directions: north, east, south or west.

1. _____ is to the top of the map.
2. The *gonpa* is located to the _____ of the village.
3. The school is on the _____ of the road.
4. The trees are to the _____ of the stream.
5. The stream flows from _____ to _____.

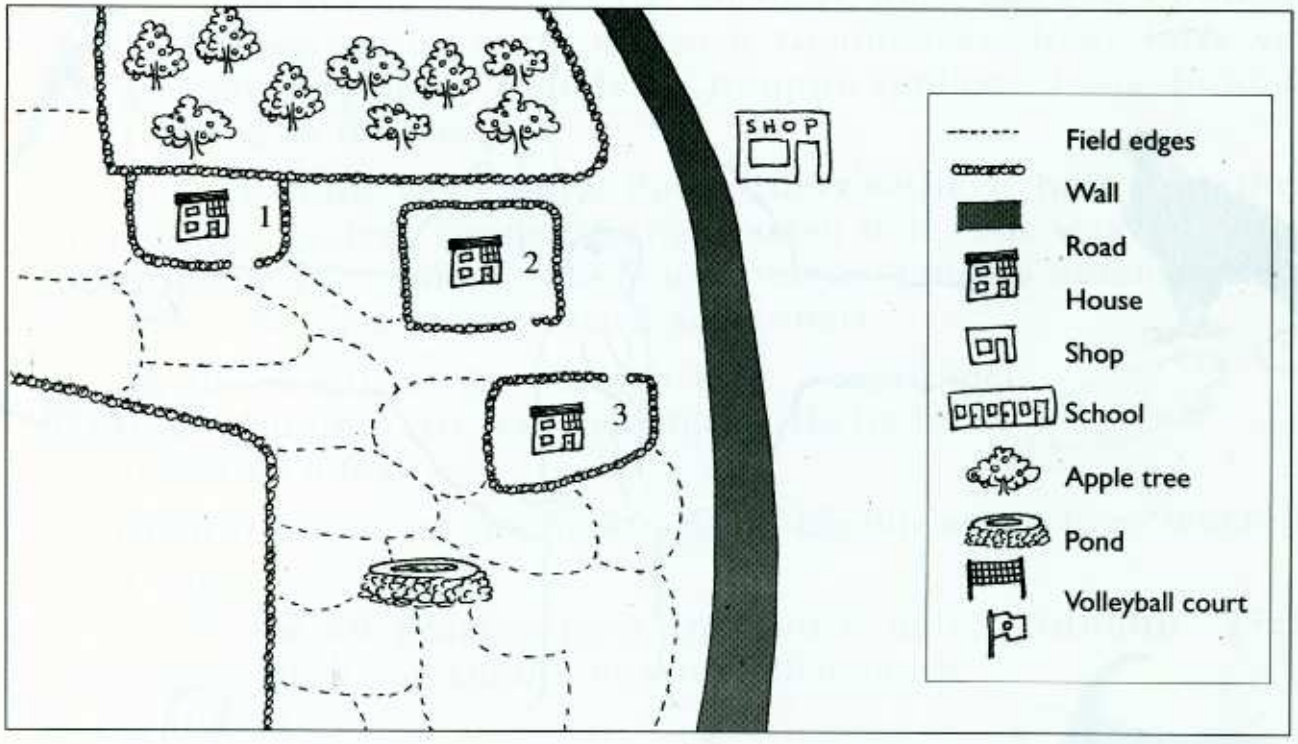
Answer the following questions:

1. What things can you see east of the stream?
2. What things can you see north of the road?
3. What is directly north of the school?
4. What is north of the road and west of the stream?

Draw the following things on the picture:

1. A stupa to the east of the trees.
2. A shop to the west of the school.
3. A flag east of the *gonpa* and north of the road.
4. A house north of the road and east of the stream.
5. A community hall east of the mosque and north of the road.

This is a map of another village. There are apple orchards, houses, fields, and a pond.



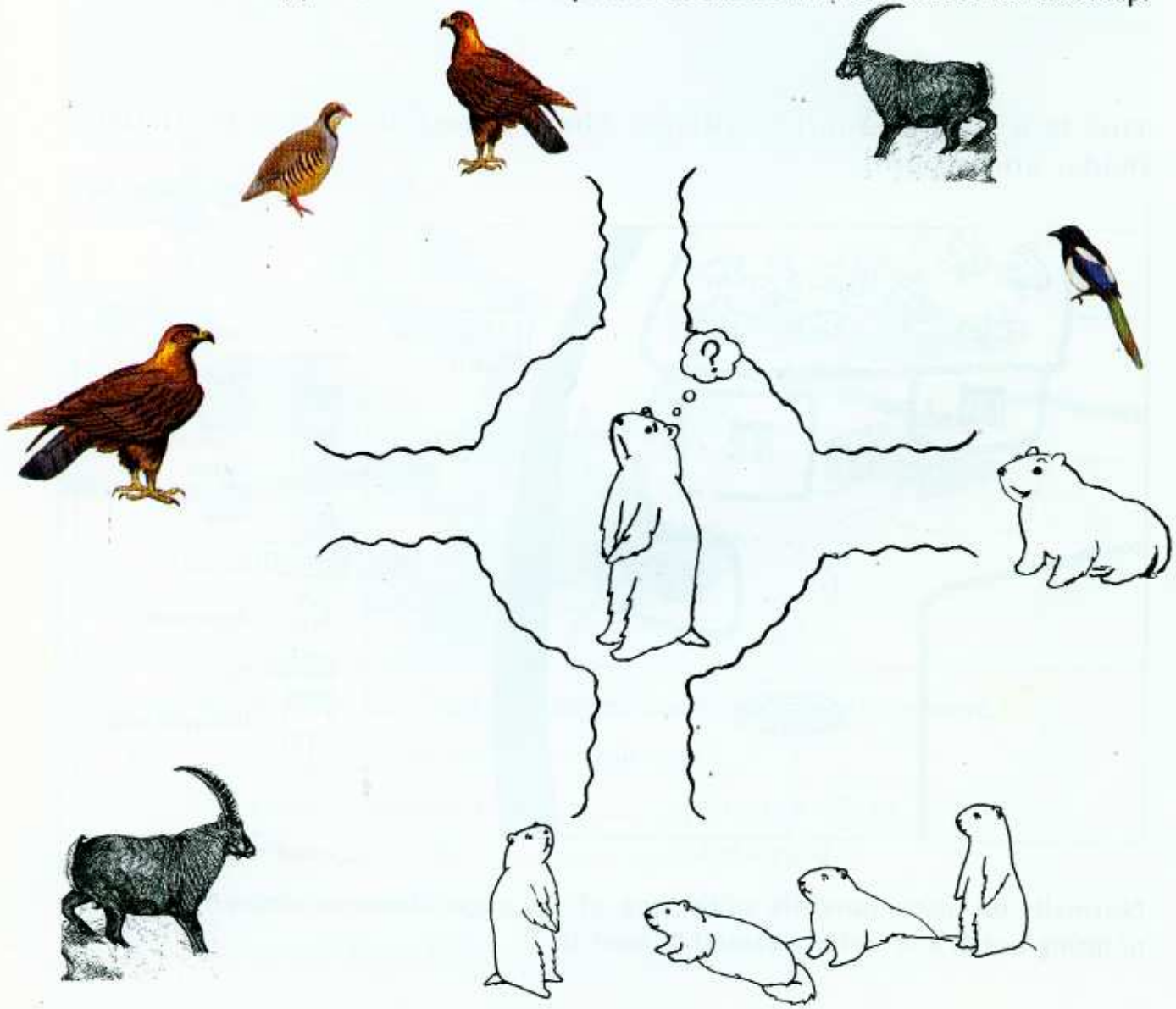
Normally on maps, north is at the top of the page. Draw an arrow on the map pointing north and write a capital N near it.

Fill in the blanks in the following sentences:

1. House number 2 is to the _____ of the pond.
2. House number 2 is to the _____ of house number 1.
3. The pond is to the _____ of the road.
4. The shop is to the _____ of the road
5. The apple orchard is to the _____ of the houses.

Draw the following things on the map on the previous page:

1. Put a school to the east of the pond and west of the road.
2. Put a volleyball court to the east of the road and south of the shop.
3. Put a flag east of house number 2 and west of the road.
4. Draw apple trees in the compound at the southwest corner of the map.



Dindin marmot

While you read the story, follow Dindin's path and circle the animals that she sees.

It was springtime. Dindin marmot and her friends had been asleep for many months. Their homes were underground.

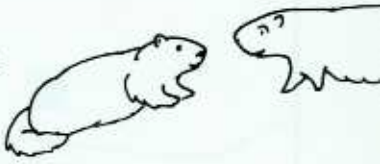
Dindin woke up feeling warm. She looked around. Nobody was there! Where had they all gone? She was surprised. All her friends had already left the hole. She was hungry because she had not eaten for many months. She wanted to leave the hole and find her friends.

"Oh, no! I don't remember the way out!" She cried out, "Help, help!" No one answered.

She went to the western hole, looked out and screamed. Just outside the hole was Tultul the eagle. Dindin went back into her hole. Her first look outside had been frightening. She decided to try the northern hole.

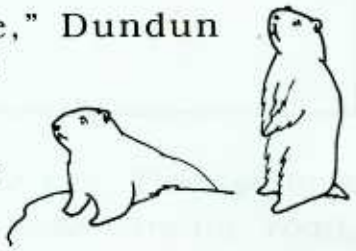
As she came out of the northern hole, she saw Chunpun the ibex grazing in the distance. Dindin asked him, "Have you seen any of my friends?" Chunpun replied, "I saw Dundun going to the east."

Dindin went back down the northern hole and then through the eastern tunnel to the eastern hole. She was careful to travel inside the tunnels. There were many dangers outside. There could be a fox or a snow leopard somewhere.



At the mouth of the eastern hole, Dindin met her friend Dundun. He was breathless. He had just escaped from a fox.

When Dundun got his breath back, Dindin asked him,"Where is everybody?"



"They are all grazing near the south hole," Dundun replied. Dundun and Dindin now travelled south in the tunnel.

Outside the south hole they saw all their friends and were very happy to meet them.

GLOSSARY

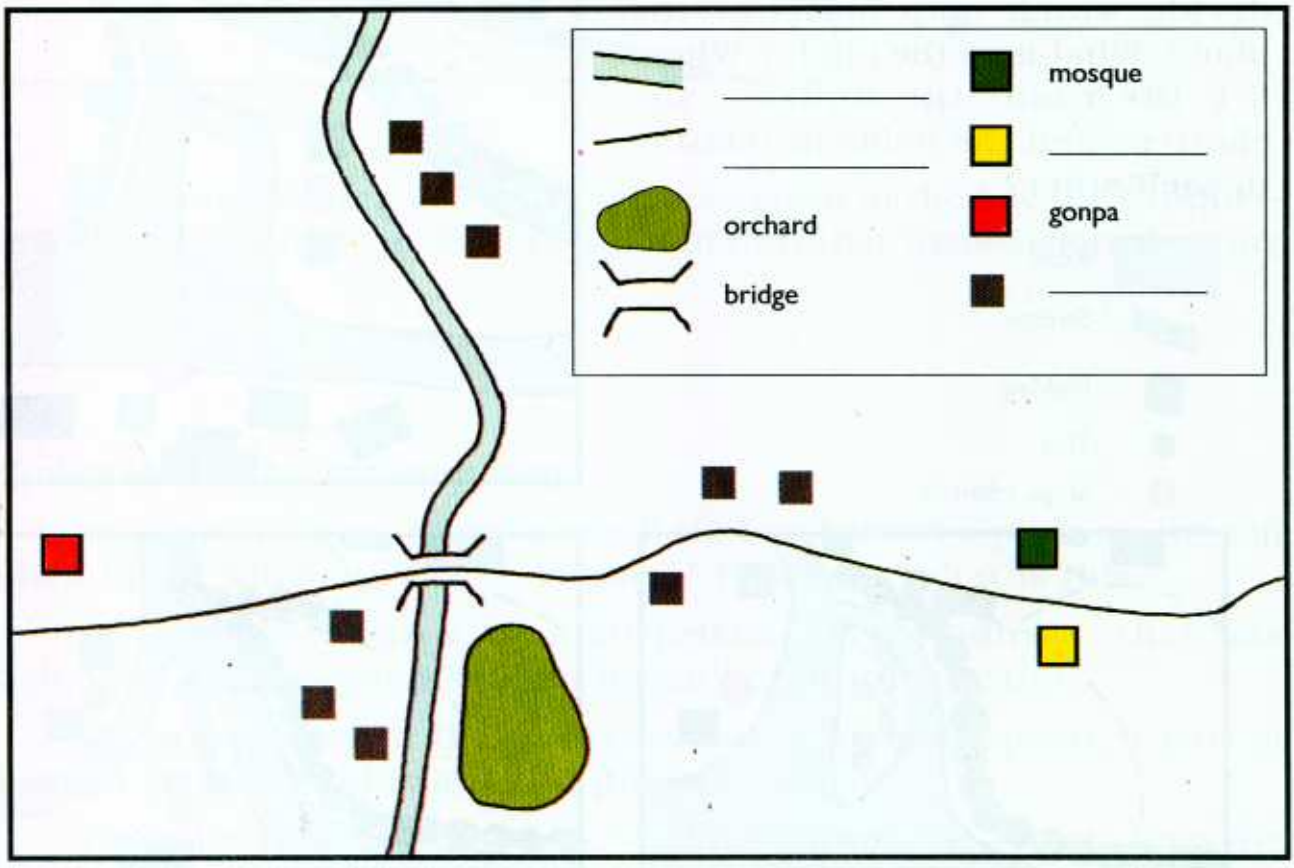
another	ཡང་ཅིག
blue sheep	གནའ་སོ།
circle	ཀྱིར་ཀྱིར།
direction	ཕྱོགས།
east	ཤར་ཕྱོགས།
fields	ཞིང་།
foes	དགྲ་བོ།
fox	ཁ་ཅེ།
frightening	འཇིགས་པ་ཅན།
to graze	རྩྭ་ཟ་བྱེད།
to be hungry	སྐོམ་ཤས།
ibex	སྐྱིན།
mosque (pronounced "mosk")	མས་ཇིད།
north	བྱང་ཕྱོགས།
orchard	ཁ་ཟས་ཀྱི་ཚལ།
pond	རྡིང་།
to recollect	ཡིད་དུ་བྱོ་བྱེད།
to remember	ཡིད་དུ་ཡོང་བྱེད།
sad	མཆེར་ཁ།
to scream	ཀུ་རྩོ་གཏོང་བྱེད།
shop	ཚོང་ཁང་། (ཆ་རི)
snow leopard	གཅན།
south	ལྷོ་ཕྱོགས།
springtime	དཔྱིད།
stupa	མཆོད་རྟེན།
(sun) to rise	ཉི་མ་ཤར་བྱེད།
(sun) to set	ཉི་མ་ཞག་ཤེས།
surprise	ཆ་ལས་ཏེ།
to travel	བེས་ལ་འཕིང་བྱེད།
	འགྲུལ་བྱེད།
tunnel	སའི་མཐིལ་གྱི་ལམ།
to wake up	གཉིད་ཚད་བྱེད།
west	ནུབ་ཕྱོགས།

Chapter 2

Symbols on a Map

What is the difference between a map and a picture? Below is a map of the same village that was shown at the beginning of Chapter 1. In the picture, it seems like we are looking at the village from a mountain, and we see each thing as it looks. But here in the map, we have a "bird's-eye-view," as if we were looking from directly overhead. Also, instead of pictures for the things in the map, we use symbols. A symbol may look quite different from the thing itself. Symbols show us where the things are, but not what they look like.

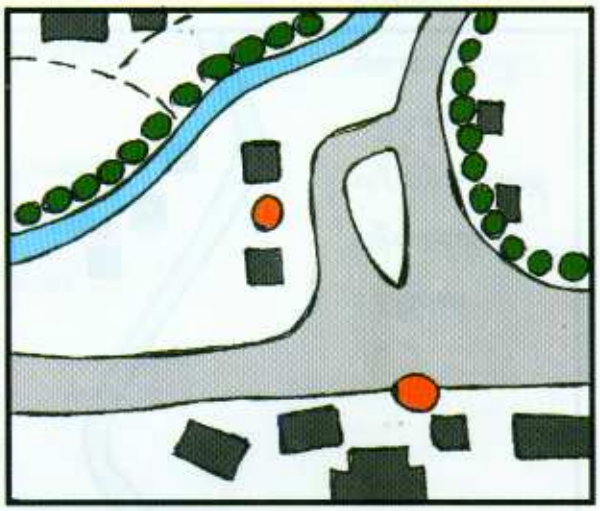
A map should have a "key" showing what the symbols mean. On this map, the key is incomplete. All the symbols are given, but some of their names are missing and you will have to fill them in. Compare this map with the picture in Chapter 1 and find out what the symbols mean.

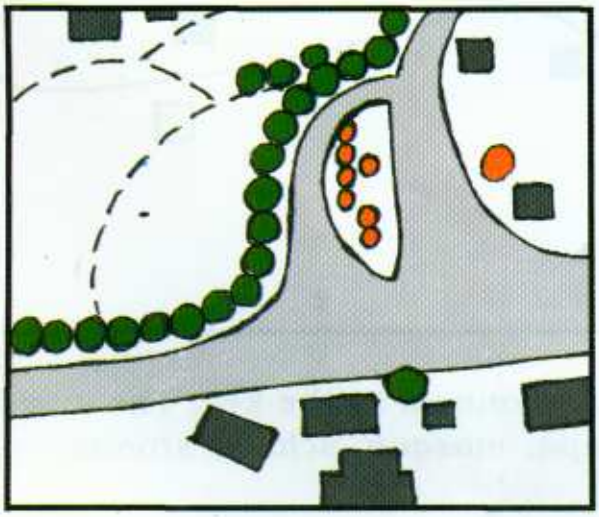


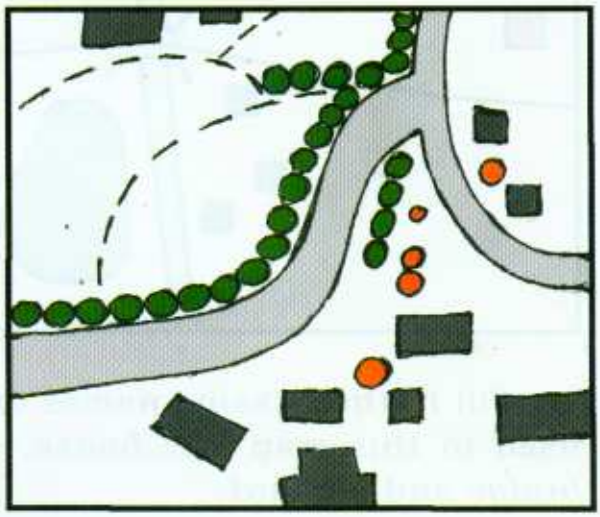
Fill in the missing names of the symbols in the key. The symbols used in this map are: *house*, *gonpa*, *mosque*, *school*, *stream*, *road*, *bridge* and *orchard*.

Look at this photograph. You will have to choose which of these three maps could be a map of this place.

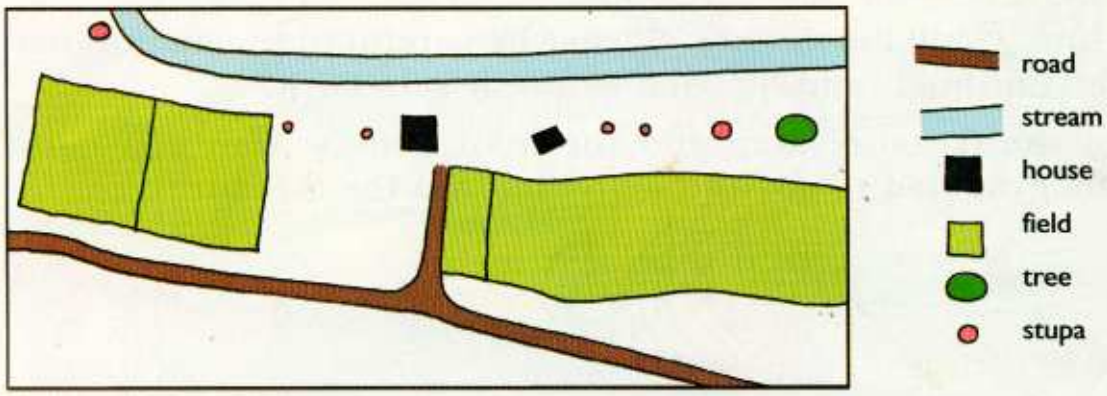
Look carefully before you decide which map matches the photo. What is in the photo? Where are the road, the houses, the chortens and the fields in relation to each other?







Look at this photograph and its matching map. The map is unfinished.



Complete the map using the symbols given in the key. Be careful—look at where each item is in relation to the other items before drawing it on the map.

Stobgyas and the Treasure Map

One day Stobgyas found a small tin box behind a plate on the top shelf in the kitchen. "Look, *Ama-ley*," he cried, "what is this?"

His mother, Kunzes, was surprised. "My goodness, that box belonged to your grandfather. I haven't seen it for years!"

When they opened the box, they found a small spoon, a pair of broken glasses, and two folded pieces of paper.

"I wonder what this paper is," said Stobgyas. He took it from the box and smoothed it out carefully on the table. Written at the top was THE TREASURE. "What do you think this is about, *Ama-ley*? It's very hard to read."

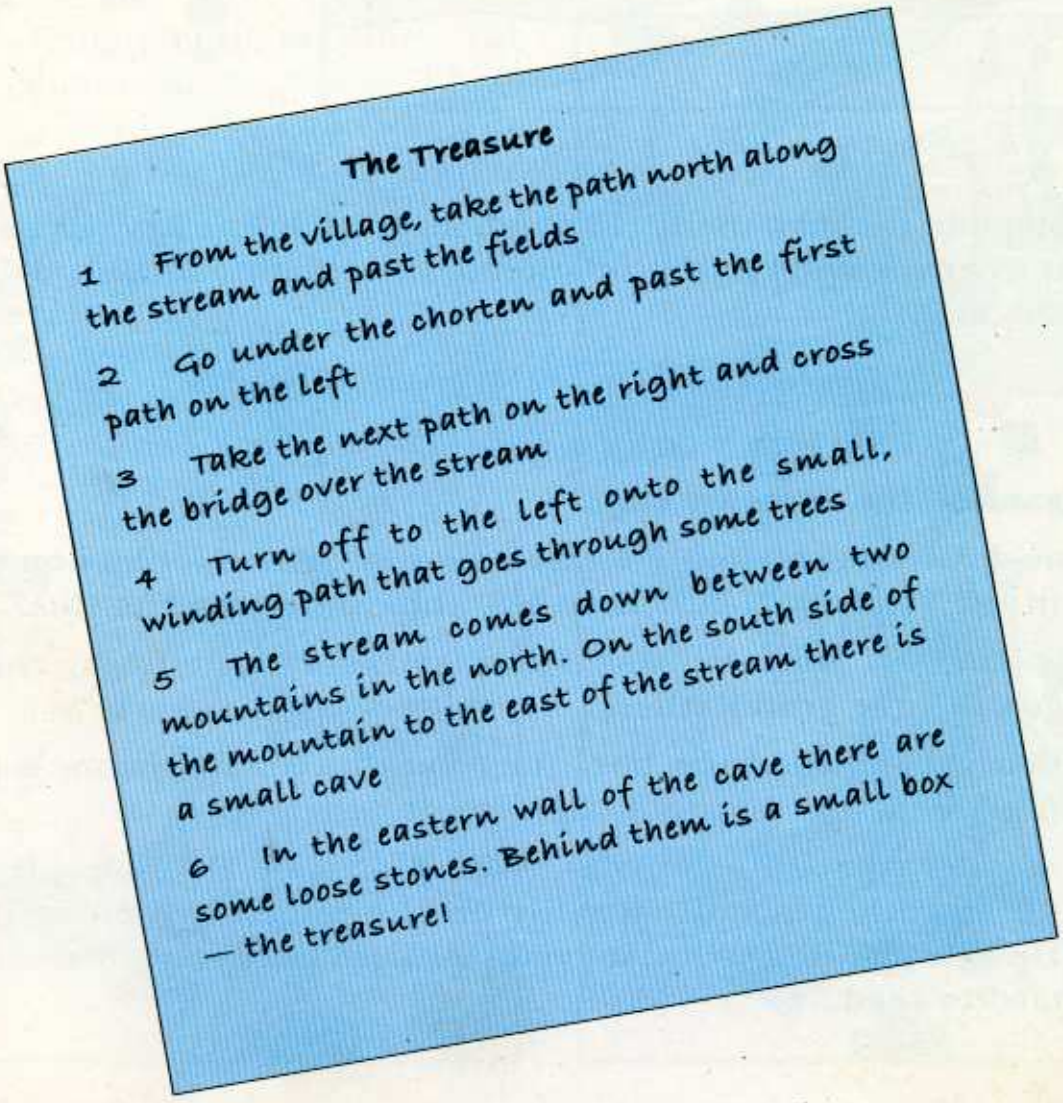
"I'm not really sure. But your grandfather often spoke of a strange old man he had met, who told him about some precious things hidden in a cave somewhere in this area. Maybe these are the instructions about how to find them."

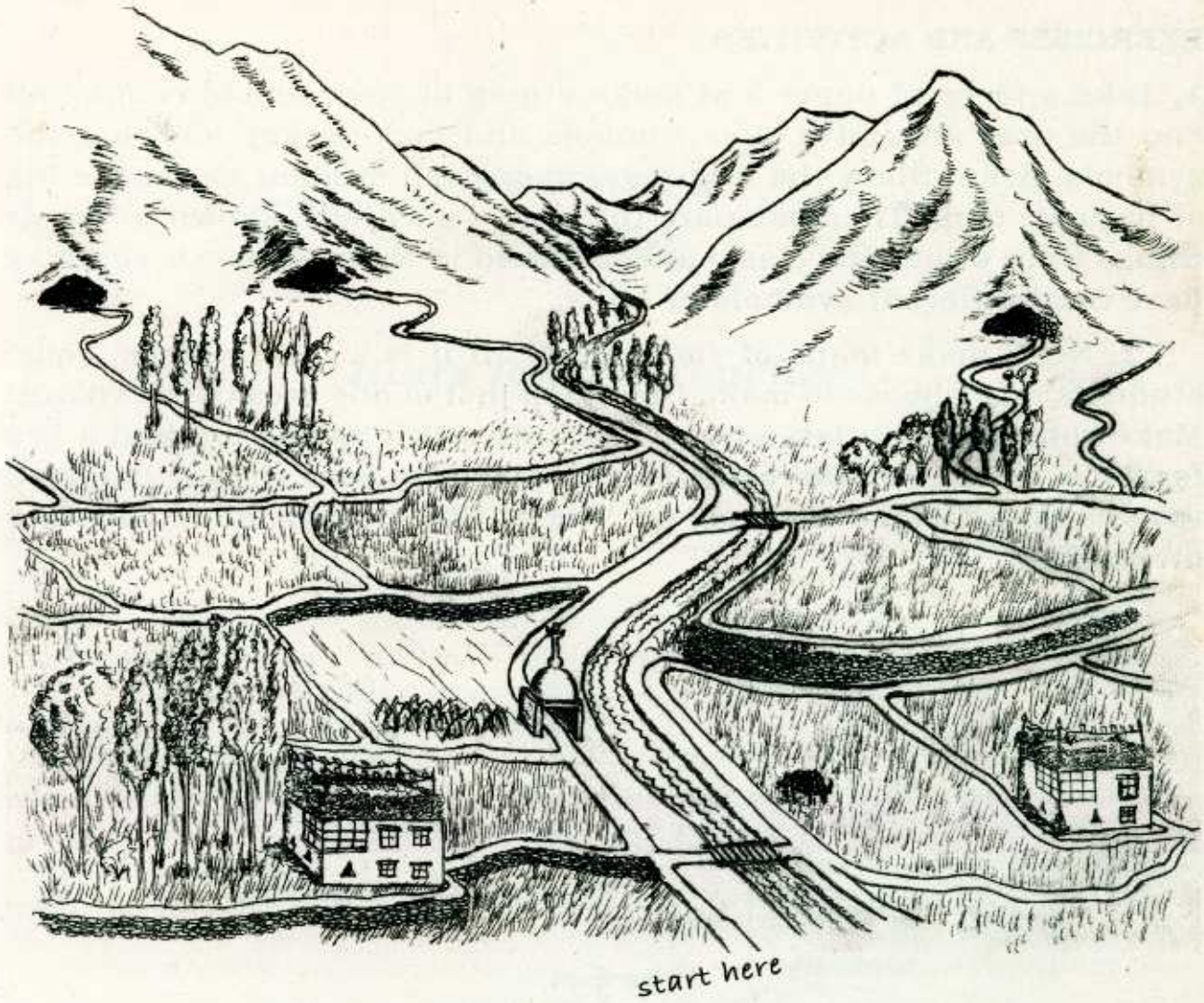
Stobgyas was excited at the idea of finding some treasure. He studied the piece of paper and the map carefully. When he had finished the map, he took some tea in a flask and some *kholak* and set off to find the cave.

"Bye-bye, *Ama-ley*," he said. "I'm off to find the treasure."

"Good luck," said his mother. "Please be careful in the mountains. Don't get lost or hurt, and be back before it gets dark."

Look at the treasure map and the instructions. Can you mark the way Stobgyas had to go, and help him find the treasure?


The Treasure
1 From the village, take the path north along the stream and past the fields
2 Go under the chorten and past the first path on the left
3 Take the next path on the right and cross the bridge over the stream
4 Turn off to the left onto the small, winding path that goes through some trees
5 The stream comes down between two mountains in the north. On the south side of the mountain to the east of the stream there is a small cave
6 In the eastern wall of the cave there are some loose stones. Behind them is a small box — the treasure!



That evening Stobgyas came home just as it was getting dark.

"Did you find the treasure?" asked his mother excitedly.

"Yes, I did. See what I have got" replied Stobgyas, who was feeling very pleased with himself. He held a lovely silver box. "When I have polished this it will be really beautiful."

"But what is inside the box?" asked his mother.

"Inside there was this little necklace of pearls. Please see if it fits round your neck. But also there was this piece of parchment with some strange writing on it. I'm going to learn what it says."

So Stobgyas polished the box until it shone, and his mother put on the pretty necklace. It took Stobgyas a long time to figure out what was written on the parchment. It led him to more adventures with maps, but that's another story.

EXERCISES AND ACTIVITIES

1. Take a piece of paper and make a map of your school compound and the area around it. Use symbols and make a key for what the symbols mean. Show the directions too. Each student can make his or her own map. Then compare them: you may have shown different things from what your classmates showed in their maps. Or you may have used different symbols or sizes.

2. Next, make maps of your village. If it is a large village, some students may choose to make their map just of one area of the village. Make your maps on large paper. Include a title at the top and a key for the symbols. Are there any special places in your village that need to be shown? Make symbols for them. Show north and the other directions.

GLOSSARY

diagram	རི་མོ།
to identify	ངོ་རྟགས་བྱོ་བྱས།
photograph	གེམ་རང་དང་རྒྱབ་མཁན་ནི་འདྲ་བར།
pictorial	རི་མོ་ཅན།
self	རང་།
shape	བཟོ་སྟེལ།
similar	ཙོག་ས།
sketch	རི་མོ་འབྲི་བྱས།
symbols	རྟགས།

Section 2
Ladakh

Hints for the Teacher

Why this section?

Geography and social studies can be understood well if they start from the environment in which the child is growing up. For a child of Ladakh, it is pedagogically important to know about various regions of Ladakh, its people, history, culture and life styles, in order to better understand the geography and history of our country and the world at large. Therefore we have chapters like Regions of Ladakh, Life of the Nomads, Life in Farming Villages, and A Story of Leh Town. Through this unit the child is exposed to the cultural diversity of Ladakh because a child from Sham may be unaware of the lifestyle of Changthang, and vice-versa.

The boundaries of the regions are not shown on the maps for several reasons. Most importantly, the regions discussed in the chapter are cultural and geographical regions, not administrative Blocks. As of 2003, there are more than 12 Blocks in the two Districts of Ladakh, and it would not be relevant or suitable for Class 4 students to have the chapter organised in 12 such sections. Also the cultural regions do not always fall neatly in one Block: for example, there are Brokpa villages in both Leh and Kargil Districts, and different people give different opinions about the boundary between Leh area and Changthang. At this level, it is not necessary to define political units like block, district, state and country, though if students ask, teachers should certainly answer their questions.

If students ask, you may note that the Great Himalayan and Karakoram Ranges are actually very large, and each has only one end in Ladakh, with the rest of the range spread out across other states and countries.

What is the role of teacher?

- In chapters like Life in a Farming Village and Story of Leh Town, questions have been designed to motivate the children. You may also design your own techniques to motivate the child.
- There will be various differences betweeen the farming village described and the children's own village. For example, threshing machines and tractors are now used in some places, so it may be necessary to discuss when those changes have come in. In Upper Ladakh, ploughing is done with horses. Use questions to get children thinking how their own villages are similar to or different from that described here. They should understand that the same basic functions are done, but by different methods.
- The nomadic lifestyle is represented by Rupsho area, though there are other areas in Changthang with a nomadic way of life. The teacher may explain this to the children.
- The discussion of the merits and demerits of shifting to urban areas can be a great opportunity for children to compare different lifestyles and to think about issues like drinking water, waste disposal, overpoulation, employment and unemployment, etc. Their ideas may be simplistic, but it is good for their personal development to think critically about such issues. The fact is that Ladakh is in the middle of a transition, and today's children are going to see huge changes in their lifetimes.
- You can organise a role play showing Leh as a trading centre of Central Asia.

Chapter 3
A Story of Leh town

Would you like to know what life in Leh was like two hundred years ago when little Dolma lived? Read on...

The main bazaar of Leh was crowded. It was Losar. The horse race with around 150 participants was over. The *Koshen* dance was in progress in the bazaar, and a big crowd had gathered.

After the dances in the bazaar, the king would go back to his palace on the hill. Every evening during Losar, the *Shondol* dance would be performed. Everyone was enjoying the week-long Losar celebrations.

Only Dolma was not. Dolma was a little girl who lived in Leh with her family. Her mother, brothers and sisters were at the dances. Dolma was there too, but her heart was not in it.

She remembered last year's Losar. She had attended it with her father, and they had both enjoyed themselves. Then her father had left with a caravan going to Yarkand. Dolma had been in tears. He had promised to bring her a wonderful Chinese silk dress. Only then had she stopped crying.

What are caravans? What animals were used by the traders in old times? How did they travel across the mountains? Were there roads on the mountains then?

A year had passed since Dolma's father had left. Dolma missed him very much. It was winter now. The town was white with snow and there were no leaves on the trees. Another Losar had come, but there was no sign of her father.

Dolma wandered away from the dances.

She walked along the city wall to the tall city gates. She saw a long line of horses, camels and donkeys standing outside the gates. A new caravan had arrived. Her eyes sparkled. Perhaps this was from Yarkand. Perhaps her father was with it.

Are there city gates in Leh now? Is there a wall around the city now? Find out.

The men from the caravan were talking to the guards at the gate. They had to pay a toll at the gates to enter the town.

"Are you coming from Yarkand?" Dolma asked one of the men.

"No, we are coming from Baltistan," he said. Dolma was disappointed.

"Who are you?" asked a security guard. Dolma explained everything. "Why don't you find out at the caravanserai?" he asked. "Many caravans have come here in the last few days. Someone there might have seen your father."

Why do you think people who enter certain towns have to pay a toll? Do you pay a toll to enter Leh now? Do we pay anything to the government?

Dolma liked the idea. She turned and made her way to the big caravanserai. It was a big building and looked very busy. On the ground floor were camels and horses. Above were the rooms where

the traders stayed.

Many caravans were staying there now. She could hear the neigh of the horses. A strong smell of animal dung and hay came from the caravanserai. She could hear the laughter of men and music too.

Some horses were waiting to be taken in, and men were unloading things from their backs.

Something rolled down from a horse's back and stopped near Dolma. She picked it up. It was a big walnut. She gave it back to the man who was unloading the horse. "Keep it," he said, smiling at her.

"Where is this from?" she asked.

"It is from Kashmir," said the man.

"What else do you have?" she asked.

"Dried fruits, saffron and other spices." he said.

Dolma found out that his caravan was stopping at Leh for a few days. The traders and porters would rest, clean up, and pack enough food and firewood for the rest of the journey.

Do you think Leh was an important place then? What made it so? Why do you think it was the place for traders to rest?

Dolma told him about her father. "My father met a trader who had brought tea from Yarkand. When the trader returned to Yarkand, my father went with his caravan, carrying Indian cotton from Punjab," explained Dolma.

Dolma went from one trader to another asking about her father. "Are you arriving from Yarkand?" she asked another man.

"No. I'm from Tibet," he said. "This caravan came from China to Tibet with tea, brocade, silk and furs. I joined it there." From Tibet, they had walked across desert and mountains for months. They stopped at pastures to let the animals graze. Often for days at a time they found no water at all. "Whenever we come to a town like Leh, we stop for a few days. Leh is a beautiful town."

Dolma smiled. She was proud of Leh.

Do traders come to Leh town now? How is today's trade different from that of two hundred years ago? What kind of things are brought to Leh now?

"Where will you go from here?" she asked.

"If we can trade our things here, we shall return home. Otherwise we'll go to Punjab."

"And what will you take from here?" asked Dolma.

"Wheat, barley, dried apricots and wool," said the man.

Just then, another man came up to them. He was from Skardo. He wanted to know if there was a mosque in Leh.

"Yes, there is!" said Dolma. "I'll show you." The man followed her out. He said his name was Hussain and he was coming back from Changthang. "See that palace on the hill?" asked Dolma. "That is the Leh palace. At the base of that hill is the Jama Masjid. You can go there to worship."

The man was very happy. "It has been a long time since I prayed in a mosque," he said. "Now tell me about that beautiful palace."

"That palace was built by King Sengge Namgyal, one of our greatest kings," she said. "Before him, the kings had a fort far up there!" And she pointed to the old fort on the hill above the palace. "My father said that the fort was bulit by kings of Ladakh when they first made Leh the capital."

The trader from Skardo took Dolma around the caravanserai. "Today your bazaar is full of dancers and people because of the festival!" he said. "But even at other times it is an important rest and trading point for traders. That is why all traders like to come here."

As Dolma listened, she felt more and more proud of her town. If only her father would return, how happy she would be! But no one there seemed to have heard of him. What had happened to him? Was he lost in the mountains? Had he fallen sick? Dolma wondered as she asked trader after trader about her father.

Then at last a man said, "I heard that a caravan from Yarkand is expected here tomorrow. Perhaps your father is with it. Why don't you go to the city gates tomorrow to find out?"

Dolma was happy to hear this. Her heart filled with the hope of seeing her dear father again. She said goodbye to her friends in the caravanserai and made her way home.

EXERCISES

True or false? If the sentence is false, rewrite it so that it is true.

1. There were walls around Leh in earlier times.
2. King Takpa Bumlde built the Jama Masjid at Leh.
3. Hundreds of years ago many people used to come to the palace at Losar with beautiful gifts for the king.
4. People celebrated Losar by singing and dancing.
5. The caravans stopped at Leh Palace to rest.
6. The king lived in the carvanserai.
7. Caravans came from China to Tibet with tea, brocade, silk and furs.

Fill in the blanks:

1. King _____built the fort on the hill above the palace.
2. Traders who came to Leh stayed at the _____.

Answer the following:

1. Why was Leh an important town two hundred years ago?
2. Traders from which places visited Leh? What kind of things did they carry?
3. Name two important buildings in Leh town today that did not exist two hundred years ago.
4. Name two features of Leh that are mentioned in this lesson, which you cannot see now.

Do it yourself:

1. Draw a picture of a caravan moving along the mountains.
2. Write down the names of things that were carried from:
   a. China to Tibet, and then to Ladakh.
   b. Kashmir to Leh.
   c. Punjab to Yarkand.

GLOSSARY

to arrive	སྡེབ་བྱས།
to attend	འཛུམ་ཞུས།
busy	ལས་ནང་ལ་གྱུ་ཞྲུན་ཀེ།
caravan	རྟ་བོང་སོགས་དང་མཉམ་པོ་འབྲལ་བའི་ཅེས་བའི་ཁྱུ་ཞིག
to celebrate	བརྩི་བྱས།
crowded	ཙོག་ཙོག
to be disappointed	རེ་ཐག་ཆོད་བྱས།
to discuss	གློས་བསྡུར་བྱེ་བྱས།
dung	ལྷུ་རིལ་མང་སོགས།
feast	ཁར་ཇི་མང་པོ་ཡོད་མཁན་གྱི་མགྲོན།
firewood	མེ་ཤིང་། བུད་ཤིང་།
to follow	རྗིང་ན་ཡོང་བྱས།
to gather	འཛོམ་བྱས་ཡང་ན་འདུས་ཤས།
gift	སྐྱེས།
to graze	དུད་འགྲོ་འཚོ་བྱས།
hay	ཙྭ་སྐམ་པོ།
her eyes sparkled	མིག་ཁྲ་གསལ་སོང་།
journey	ཅེས།
laughter	དགོད་མཁན་གྱི་སྐད།
lodging	བྱང་ས།
to miss	ཡིད་དུ་ཡོངས་སྤྲེ་སུན་བྱས།
mule	རྔའུ།
neigh	རྟ་སྐད།
palace	མཁར།
pasture	རྩྭ་ཁ
porter	འཁུར་སྐྱེ་མཁན།
proud	རྣམས།
to rest	ངལ་འཚོ་བྱས་
to roll down	རེ་ལིའ་འབྱེར་བྱས།
saffron	ཁ་ཆུལ་གྱི་གུར་ཀུམ།
sheds	བ་རུ། བ་ལང་ རྟ་སོགས་འབོར་ས།
sign	རྟགས།
silk robe	གོས་ཆེན་གྱི་གོས།
snow	ཁ་བ།
tears	མཆི་མ།
toll	ལམ་གྱི་ཁྲལ། ཇོ་གམ།
trader	ཚོང་པ།
to unload	ཁྲར་པོག་བྱས།
to wait	སྡུད་སྤྱི་འདུག་བྱས།
walnut	སྡུར་ག
to wander	དོན་མེད་ལ་འཁོར་བྱས།

Chapter 4
Life in a Farming Village

Discuss these questions in your class.

What do the people in your village or town do for their living? Do they grow crops on their land? Do they keep animals? What other things do they do?

Read about Tashi Dorje and discuss what is similar or different in your village.

Tashi Dorje is a farmer and lives in this village with his family and their animals. They have many fields down by the stream, and up on the hillside are the houses. The fields are fenced with low stone walls. Tall poplar trees grow around some of the fields.

Tashi Dorje walks down to his field. It is April. His friends wait for him in the field. The villagers help each other carry manure to their fields. They make heaps of dry manure and spread it on the fields. They use animal dung and human waste. This makes the soil rich. Then they plough the fields using *dzos*.

Tashi has 15 goats, 15 sheep, a *dzo*, a *dzomo* and two cows. In spring he cuts the wool of the sheep and combs the *pashmina* off the goats. He sells some of it and keeps some.

The animals live on the ground floor of the house. There is only one yak in Tashi's village.

Do farmers in your village plough with *dzos*, horses, yaks, or tractors? In which month do farmers in your village plough their fields? What kind of manure do they use?

Now it is a warm sunny morning in May. A gentle breeze blows and the apricot and poplar trees sway. A large magpie walks boldly down the road. A herd of cattle is leaving the village to graze in the mountains. Little green apricots and apples have started appearing on the trees.

Tashi grows barley, wheat, and peas in his fields. He also grows a number of vegetables like onions, cabbages, spinach, turnips and radishes in a garden near his house.

What crops grow in your village? Do you have barley, wheat, peas, mustard, potatoes or other crops?

What vegetables grow in your village?

How many of the things that you eat grow in your village?

Time passes and now it is summer. The families in Tashi's village remove weeds and water the fields from the little channels that bring it from the mountain stream.

In summer, the snow in the mountains melts and flows down as streams. These streams are the most important source of water for Tashi's village.

Tashi's brother takes the animals to graze in the mountains. His wife makes butter, cheese and curd from the milk.

In your village, do people weed the fields? Do they weed the vegetable garden? What do they do with the weeds?

Where does the water come from in your village? Is it from springs, a river, a stream, pumps, or other sources?

In late summer, the whole family cuts grass and alfalfa and stacks

them in bundles on the roof. These will be fed to the animals in winter when there is no fresh grass.

Now it is September, and the apples and crops are ready for harvest. Tashi and his family sing as they work. They work the whole day. They bring their lunch with them: big flasks of butter tea, *khambir* bread, vegetables and buttermilk. After the harvest, Tashi and his wife tie their animals together on the threshing floor to thresh the grain. *Dzos*, donkeys, cows and horses are used for threshing. The straw left after threshing will also be used as food for the cattle in winter.

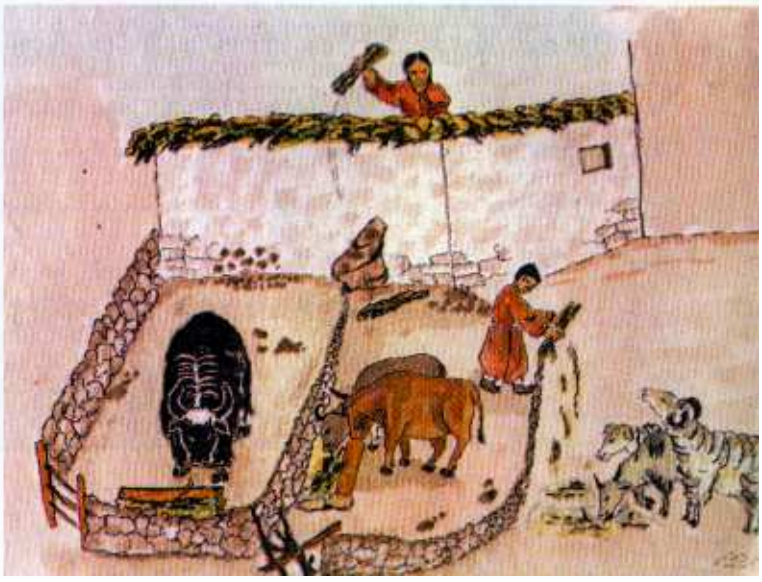
Which animals do people keep in your village? What products do they get from the animals? What kind of work do animals help us do? What do animals eat in winter in your village?

In the winter in Tashi's village, the fields are covered with snow and nothing is green except the juniper tree. So he begins preparing for winter in autumn. He dries the grain, fruit, vegetables and cheese. He stores fresh root vegetables in deep pits outside his house.

In winter, how much snow falls in your area? Is it only on the mountains, or is it down in the village?

Which kinds of food do people store for winter in your village? How do they store it?

In winter, Tashi and his wife spin wool, and weave clothing and *rtsukthul* blankets out of wool and goat hair. The trees and meadows are bare and the streams are frozen.



When April comes, the snow will melt and the birds will sing again. Then Tashi and his friends will sow the seeds for the next season.

CLASS ACTIVITIES

1. Bring samples of different animal hair to the class. Discuss how they differ from each other. What is made from each kind of hair or wool? Make a class chart and put it up on the wall.

2. Organise an exhibition of food in your class. Bring one kind of food from your house like barley flour, *paba*, *khambir*, noodles, *thukpa*, *poori*. Discuss with your parents what it is made of. Make a short note on the food, mentioning the following:

a. What is it made of?

b. Are these things grown locally?

c. Is it traditional food or a modern variation?

EXERCISES

1. Fill in the blanks:

a. In Ladakh nothing grows in the fields in _____ season.

b. _____ makes the soil rich.

c. _____ are the most important sources of water for Tashi's village.

d. In _____ season, the villagers cut the wool and comb the *pashmina* off their animals.

e. In winter in Tashi's village, nothing is green but the _____ tree.

2. Cross out the wrong word in the sentences below:

a. Tashi's brother takes cows, goats, *dzomos* and camels to graze in the mountains.

b. Hay, vegetables and alfalfa are fed to the animals in winter.

c. Houses and fields are fenced with wood, stones and seabuckthorn bushes.

d. Trees such as poplars, willows, coconuts and apricots grow in Ladakh.

e. We make *rtsukthul* out of sheep wool, yak wool and *pashmina*.

3. Answer the following:

a. What animals can be commonly seen in the villages of Ladakh?

b. Why are animals important to farmers in Ladakh?

c. How do farmers prepare for winter?

d. Write the following farm activities in the correct order of when they happen during the year, and write one sentence to describe each. If any of these activities is repeated it can be written again accordingly.

Threshing, sowing, manuring, harvesting, watering, ploughing.

e. Think about the differences between Tashi's village and your place and fill the table below with "Yes" or "No" in each space.

		TASHI'S VILLAGE	MY VILLAGE/TOWN
Trees	poplar		
	willows		
	apricot		
	apples		
	others...		
Crops	barley		
	wheat		
	peas		
	potatoes		
	others...		
Fruit	apricot		
	apples		
	others...		
Animals used for ploughing			
	dzos		
	yaks		
	horses		
	bulls		

GLOSSARY

alfalfa	དོ་ལྷ།
bare	གཅེར་ཀལ།
barley	ནས།
boldly	ཤམ་པ་དང་མཁམ་པོ།
breeze	རླུང་བསིལ།
cattle	བ་ལང་གཡག་མཛོ་སོགས།
channel	ཡུར་བ།
cheese	ཐུར་པེ། ལ་བོ། བ་ནེར་སོགས།
crop	སྐྱེན་ཐོག
curd	ཞོ།
for one's living	ཚེ་ཐིང་ཀྱི་ཐིལ།
frozen	འཁྲུགས་མཁན།
gentle	སིལ་སིལ།
grain	བྱི་ནས་སོགས།
grasslands	རྩྭ་ཐང་།
ground floor	གཡོག་ཐོག
heaps	ལུད་ཐུང་།
herd	ཕྲུ།
human waste	མི་ཡི་མི་གཙང་བ།
juniper	ཤུག་པ།
magpie	བྱ་ཁྲ་སོ་ཡང་ན་ཀ་དྲང་བྱ་ཁྲིད།
manure	ལུད། (བཙོས་མ་མན་མཁན་གྱི་ལུད།)
meadows	རྩྭ་ཁ་དང་སྨད་སོགས།
mustard	ཅུང་དཀར།
pit	ས་དོང་།
poplar	དབྱར་པ་ཡུ་ལད་སོགས།
seabuckthorn	ཚོར་ཀ་ལུ་ལྱའི་ཚོར་མ།
season	ནམ་རྩྭ།
slopes	ལྷེད་དེ།
straw	སོག་མ་དང་ཐུག་མ།
threshing floor	ཡུལ་ཏག
to appear	མཐོང་བྱེད།
to blow	རླུང་པོ་རྒྱག་བྱེད།
to fence	སྐྱོར་ར་གཏང་བྱེད།
to flow	ཆུ་རྒྱག་བྱེད།
to graze	རྩྭ་ཟ་བྱེད་ཡང་ན་ དྲང་འགྲོ་འཚོ་བྱེད།
to grow crops	སྐྱེན་ཐོག་འབད་བྱེད།
to harvest	ཞིང་བཏ་བྱེད།
to melt	བཞུ་བྱེད།
to plough	ཞིང་སྐྱོག་བྱེད་དང་རྩོ་བྱེད།
to preserve	རྙལ་མ་གནུག་པ་འབོར་བྱེད།
to remove	འཐེན་བྱེད།
to sow	སོན་བཏབ་བྱེད།
to spin wool	བལ་འཐལ་བྱེད།
to spread	བརྡལ་བྱེད། ཞྭེས་བཀྲག་བྱེད།
to stack	བརྩེག་བྱེད།
to sway	གུལ་བྱེད། ལྷེམ་ལྷེམ་འགྱིལ་བྱེད།
to take care of	བསྲུང་བྱེད།
to thresh	ཁྲ་ཡུས་བསྐྱོར་བྱེད།
to weave	ཐགས་འཐག་བྱེད།
weeds	རྩྭ་ངན།
wheat	གྲུ
yoke	གཉའ་ཤིང་།

Chapter 5
The Life of the Nomads

My name is Tsering Dolma* and I live in Rupsho. Rupsho is a large area in Changthang. All of us who live here are called Rupshopa because we live in Rupsho. My life is very different from yours. That's why I would like to tell you about myself.

Some of us in Rupsho are **nomads** as we do not live in one place, but move our home throughout the year from one pasture to another. We move with our animals: our sheep, goats, yaks, and horses, and our dogs that guard them. I know you have animals too, but here in Rupsho we cannot live without our animals. We do not grow any crops, as most of you do, as it is too cold. So we keep a lot of animals for milk, wool and hair, and dung for fuel.

We live in a tent made of coarse yak hair, called a *rebo*. The tent is like one large room which has a cooking space, a prayer space, a space to keep our things, and a space to sleep.

We move about ten times a year. We decide to move when the grass around where we are staying is almost

* Note: The names in this chapter are not of real individual people, and the photographs are from different nomadic communities in Changthang.

finished. The day we leave, we wake up very early in the morning. We have to pack up all our things and put them on the backs of our horses and yaks. When we reach our new camp site, we sometimes have to decide where each family will live. We throw dice and the family that gets the highest number is the first to choose where to put their tent.

I am learning how to spin and clean wool. My grandmother, *Ebbi-ley*, will teach me how to weave when I am older. Do you weave too? Women weave the woollen cloth from which we make our clothes. We also weave rugs and *rtsukthul* blankets. The men weave tents, and bags that we put on our sheep and goats to carry things. We sell *pashmina* to Kashmiris. *Aba-ley* told me that the weavers in Kashmir weave very fine shawls with it.

Every year in September or October, either my brother or father travels to Tso-Kar to collect salt. At least one person from every family goes on this trip. My brother says that the lake has three different kinds of salt. They collect only the cooking salt. *Aba-ley* stores the salt that we need for one year, and gives

some to our *gonpa*. He then takes whatever is left to Leh or to villages near Leh and exchanges it for barley, tea and wheat flour.

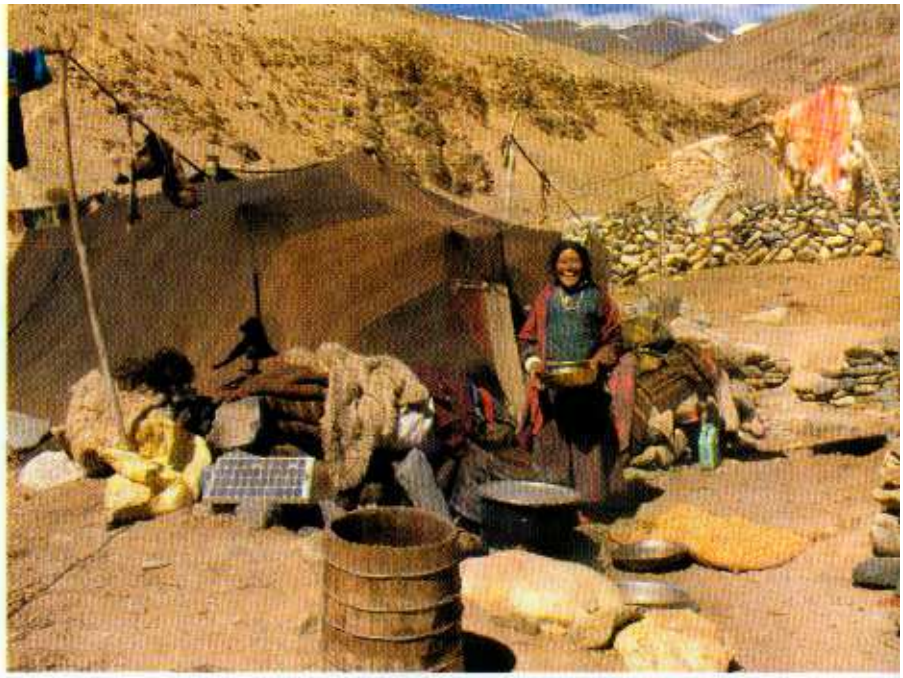
Did you know that our school moves with us? Our teacher lives in a tent too. Since he does not keep any animals here, some families give him milk and milk products. *Aba-ley* told me that all of you study in rooms and not in tents like we do.

Last summer my uncle and aunt decided to leave Rupsho. They went to live near Leh. As they had only two children and were also growing old, they found it difficult to keep moving from one place to another and to look after all their animals. So they thought it would be better to live in one place.

Uncle came to visit us last month. He told us about his new life. They live in a small house made of stone and mud. However, they do not keep any animals. Instead, they weave carpets and rugs which they sell in Leh.

I do not know if they are happier there. My aunt misses the clean air of Changthang. She says Leh is very hot and crowded. However, my uncle says that they will soon get used to it.

If you ever come to Rupsho, do visit me. You can stay with me in my tent, and I will show you our way of life.



EXERCISES

1. Answer briefly:

a. Which animals do the nomadic Rupshopa keep?

b. Why do the nomads move from one place to another?

c. Why do the people of Changthang go to Tso-Kar in September or October?

2. Choose the correct answer:

a. The teachers at Rupsho teach the students in a

[ ] *rebo* [ ] glass room [ ] house made of stones

b. *Pashmina* is the wool of the

[ ] goat [ ] sheep [ ] yak

c. The nomadic Rupshopa travel to Tso-kar to collect

[ ] water [ ] salt [ ] sand

d. Dolma is learning how to spin wool from her

[ ] uncle [ ] grandfather [ ] grandmother

e. The *rebo* is made of coarse

[ ] yak hair [ ] *pashmina* [ ] cotton

3. Choose from the words in brackets to fill in the blanks:

a. The Rupshopa decide on the new camp site by _____.

(lottery, throwing dice, tossing a coin)

b. Rupsho women weave things like _____, _____, and _____.

(woollen cloth, tents, rugs, blankets, brocade)

c. The pashmina produced is _____.

(woven into fine shawls by the Rupshopa, sold to Kashmiris)

d. Dolma's uncle and aunt left Rupsho because they thought it would be better to live _____.

(in a big city, in one place, away from Rupsho)

e. The nomads move their camp sites when the _____ around where they are staying is almost finished.

(fruit, crops, grass)

Discussion

Many of the nomads are now settling down near Leh. What are the advantages and disadvantages of this new way of life? Discuss.

GLOSSARY

almost finished	ཚར་ཀིས།
at least	ཉུང་ངན་བྱོ་ནའང་།
brocade	སྐྱིན་ཁབ། ཟར་བཐས། ཞོས་ཆེན།
camp site	རེ་ཞོ་གཏུག་སྟེ་འདུག་ས།
carpet	ས་ཡི། ཁ་གདན
to choose	གདམ་བྱས།
coarse	རྩིང་ཀེ།
to decide	ཐག་བཅད་བྱས།
dice	ཆོ་ལོ།
ever	རྣམ་ཞིག་གང་།
to exchange	རྗེས་བྱེས། ཡང་ན་སྟེབ་བྱས།
fuel	ཐུ་ཤིང་། བྱད་ཤིང་།
to get used to	རྟོག་ཚ་བྱས།
to grow	བཏབ་བྱས། ལྡན་བཅུག་བྱས།
to guard	སྐྱང་སྐྱོབ་བྱེ་བྱས།
instead of	ཚབས་ལ།
last month	སྟོན་མ་ཟླ།
mud	ཀ་ལག
nomad	རེ་ཞོ་འཁྲབ་ཀེ་ར་ལུག་དང་མཉམ་ཞོ་འབྲུལ་མཁན།
pashmina	ལེ་ན།
prayer space	ཆོས་བྱེ་ས།
rugs	རྟེན། ཐུ་ཡི།
tent	གུར་དང་རེ་ཞོ་སོགས།
throughout the year	ལོ་གང་ཞི།
to look after animals	སེམས་ཅན་ལ་ལྟ་རྟོག་བྱེ་བྱས།
to pack	བསྡམ་བྱས་
to wear	བསྒོལ་བྱས།
to sell	བཙོང་བྱས།
to store	བསག་སྟེ་འཛོར་བྱས།
too cold	མང་སྟེ་གྲང་མོ།
whatever is left	ལྷག་ལུས།
yak hair	རྩིད་པ།

Chapter 6

Regions of Ladakh

Look around you. What do you see? Mountains, mountains and more mountains! The major mountain ranges of Ladakh are the Ladakh, the Zangskar, the Great Himalayan and the Karakoram Ranges.

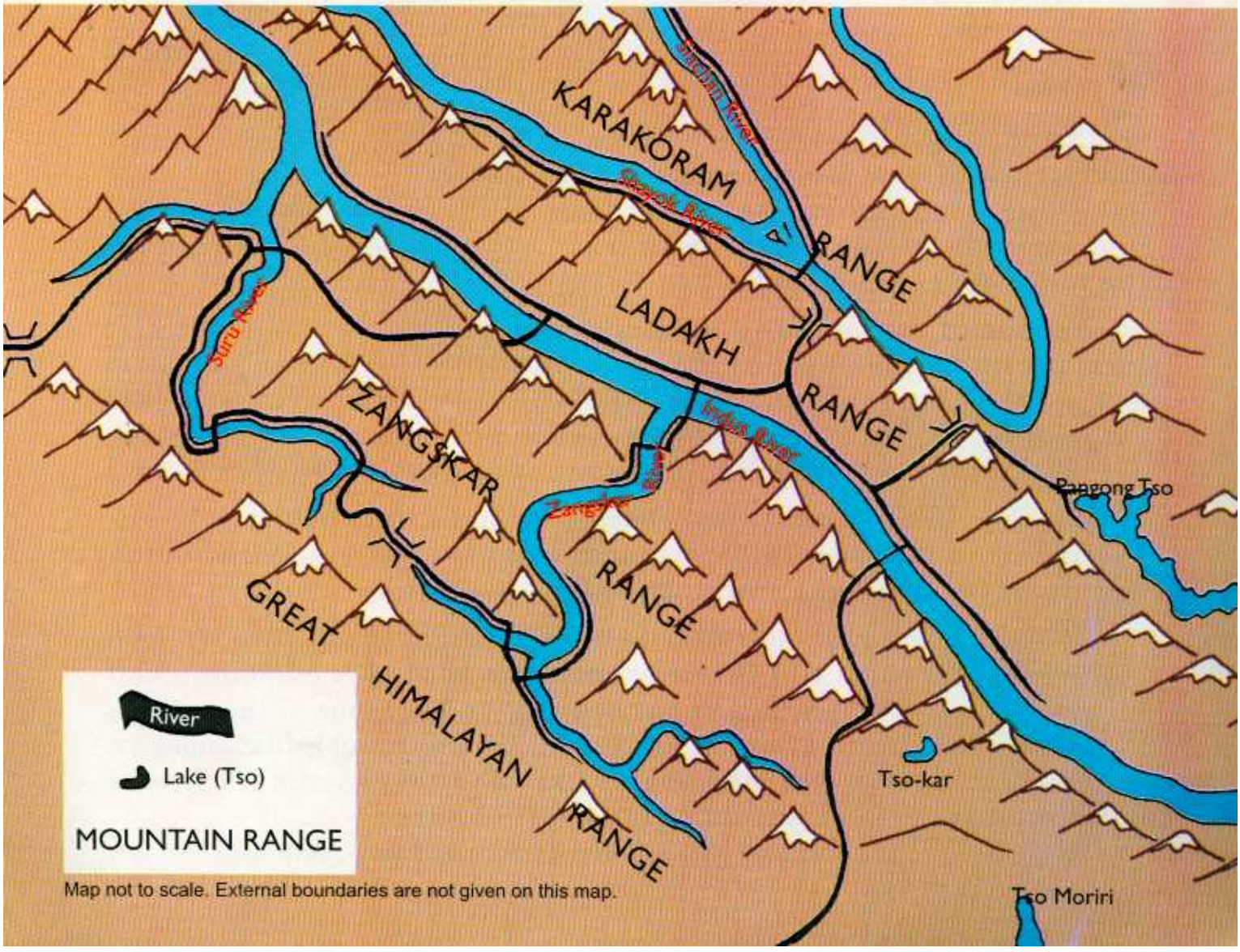
Between the ranges are big rivers. The major rivers in Ladakh are the Indus, the Zangskar, the Shayok, the Siachan, and the Suru Rivers.

Find each of the major rivers and mountain ranges on the map of Ladakh.

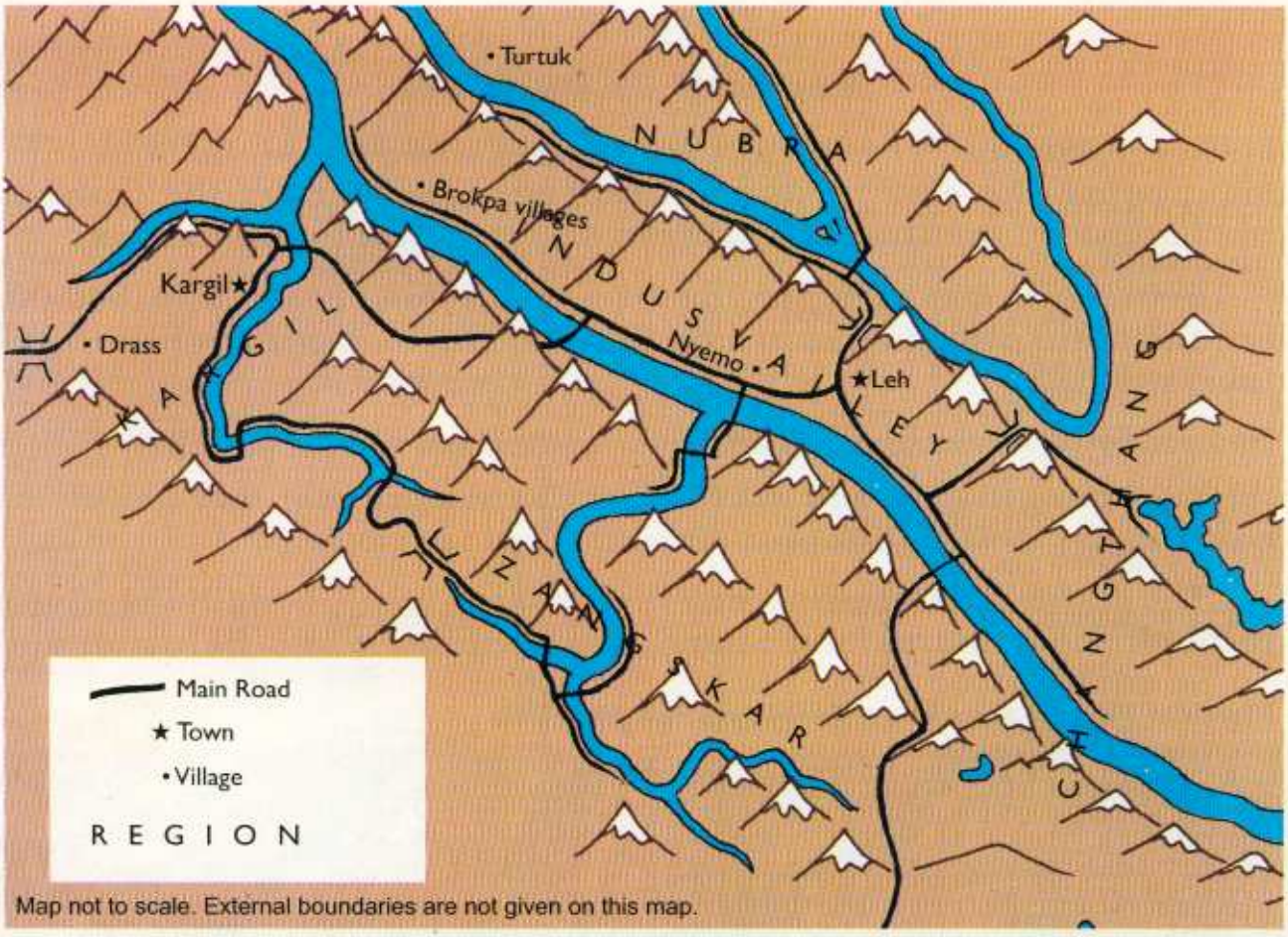
Which of these rivers is near your village? Can you find your own area on the map? Can you name the mountain ranges that you see around you?

The Indus River begins in Tibet, comes into Changthang, flows through the Leh area and Sham, and then down into Baltistan and

Physical Map of area from Zoji-la to Pangong Tso



Map not to scale. External boundaries are not given on this map.



Cultural map of some places mentioned in this chapter

Pakistan. All the other rivers of Ladakh flow into the Indus. Can you find where each one meets the Indus? The Shayok River does meet the Indus River below Skardo in Baltistan.

In Ladakh, it is usually warmer down near the rivers, and colder high up in the mountains. All of Ladakh has warm summers and cold winters, but the lower places have shorter winters, and the higher places have longer winters. This makes a difference in what kinds of animals and plants are found in different places.

Because Ladakh gets vey little rain or snow, it is called a desert. In a desert, only a few kinds of plants can grow without extra water. But wherever there is water, many plants can grow.

Ladakh is in two districts, Leh and Kargil. Each has its own government, called a Hill Council. Ladakh is also part of Jammu and Kashmir State, which is part of our country, India. Some of the regions in Ladakh are Kargil, Sham, Leh, Nubra, Changthang and Zangskar. There are also some special cultures like the Brokpas and the people of Drass. Each region has its own special features.

Stok Kangri Mountain seen from Leh

The Indus Valley

Leh area and Sham lie along the Indus River, between the Zangskar Range and the Ladakh Range.

The town of Leh has been a trade centre for hundreds of years. It was also the capital of Ladakhi kings for many years. It is the largest town in Ladakh. Many families living in Leh do not have farms. They have jobs of different kinds, such as teacher, driver, clerk, government officer, shopkeeper, restaurant owner, hotel owner, or guide.

Can you think of any other jobs people in Leh town do?

After each student makes a list of five jobs people do in Leh, discuss it in class and make a longer list together.

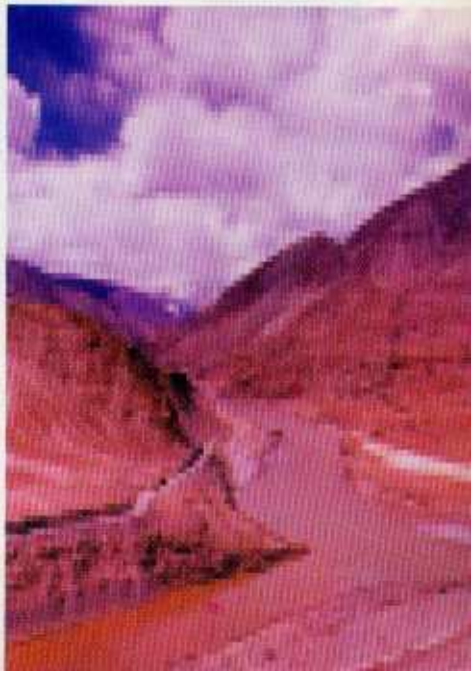
A typical village along a side-valley of the Indus

Outside of the town, the villages of Leh area and Sham have many farms. The lower villages are warm enough to grow wheat, peas and many kinds of vegetables, but the higher parts of the side-valleys are colder and grow only barley. Yaks live only in the highest parts of the side-valleys. In lower Sham, northwest of Khaltse, the warmest villages grow two crops a year.

Most of this region can grow apricots, apples and walnuts, but the warmest parts of Sham can grow grapes, mulberries, almonds and cherries, too.

How many of these kinds of fruit have you tasted?

Which trees grow in your village? Give their names in Ladakhi or English.



The Indus and Zangskar Rivers meet at Nyemo

The Nubra Valley

Nubra lies between the Karakoram and the Ladakh Ranges. It has two big rivers: the Siachan River and the Shayok River. Both start in the Karakoram Mountains. The Siachan River flows from the Siachan glacier. On some maps it is called the Nubra River.

A view of Nubra Valley at Diskit

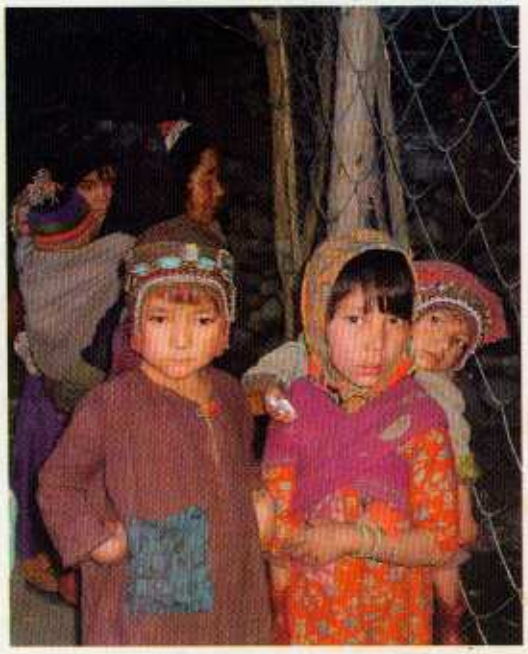
In the warmer parts of Nubra like Turtuk, farmers harvest two crops a year. First they plant barley, and then after it is harvested, they can plant a second crop like buckwheat or peas. But in most parts of Nubra there is just one harvest of wheat or barley a year. Nubra is also known for the many vegetables grown here like onions, turnips, cabbages, peas and greens. We also get natural soda from Nubra.

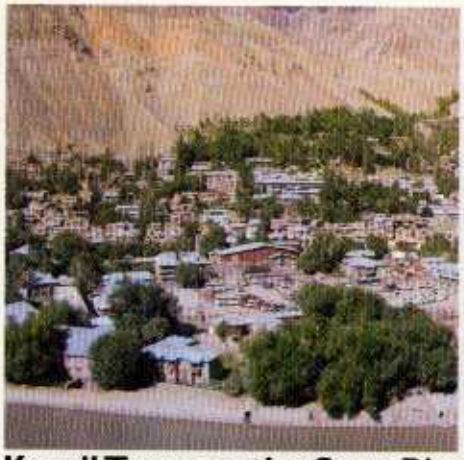
What crops are grown in your village? Is there one crop a year or two?

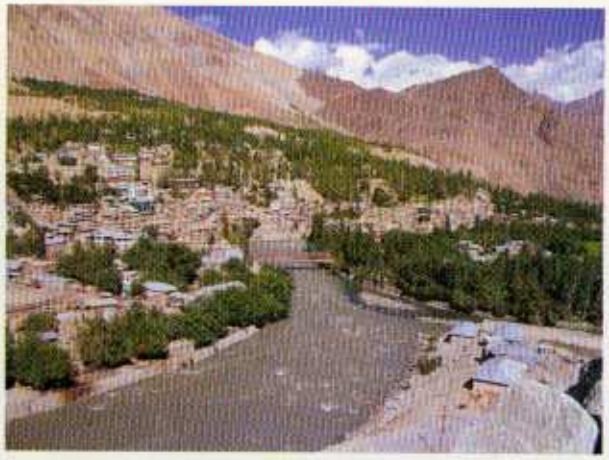
Have you seen seabuckthorn with its sharp thorns and sour orange berries? In Nubra it grows into tall trees and forests, and people use the branches for firewood and to fence fields.

Nubra is the only region in Ladakh where camels live. The camels in other parts of India have one hump, but the camels in Nubra have two humps because they came from Yarkand, not India.

Some girls in Turtuk







Kargil Town on the Suru River

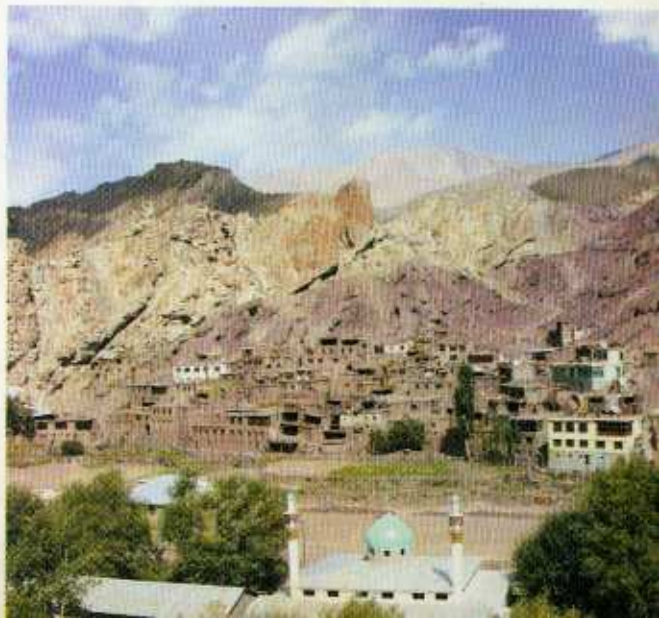
Kargil Area

On the banks of the Suru River lies Kargil town, another large town of Ladakh. Three important roads meet here: the road to Kashmir, the road to Leh, and the road to Zangskar.

The Kargil area also includes many farming villages. The summers are hot and long, but the winters are very cold, with a lot of snow. The soil is good, and in some places farmers harvest two crops a year. Kargil is also well known for its fruit, especially dried apricots. The people of Kargil keep a lot of cattle, which graze on the grass on the mountain slopes all around. Because of this, Kargilis can use a lot of milk and dairy products like cheese, butter and curd.

The beautifully decorated Trispone Mosque

A village in Kargil area



The area around Drass has a special culture, and the people there speak a different language from the rest of Kargil. When we travel from Ladakh to Kashmir, we have to go through Drass to get to Zoji-La pass. So much snow falls in Drass that sometimes the people have to get in and out of their houses through the upstairs windows.

In some villages on the lower Indus live the Brokpas, who are different from the rest of the people of Ladakh.

The Brokpas have their own language and culture, which cannot be found anywhere else in Ladakh. Men and women wear flowers and other decorations on their hats. They grow many kinds of flowers and fruit. Long ago, their forefathers came from far away.

Today they live in a few villages such as Dah, Bema, Garkon and Dartsig. In Hanu the culture is similar to that of the Brokpas, but the language spoken is Ladakhi.

The Zangskar Valley

Zangskar

The Zangskar Valley lies between the Great Himalayan Range and the Zangskar Range. The Zangskar River flows through this region and then to the north through a very narrow valley to join the Indus.

The winters in Zangskar are very long and cold, with heavy snowfall. Children enjoy sliding on the snowy hillsides. The rivers freeze, and the only road out of Zangskar is blocked by snow all winter. In recent years, some people have started skiing, both for fun, and to get from place to place when the roads and paths inside Zangskar are covered with snow.

Does your village get a lot of snow in winter? Does the river near you freeze?

Summers are short in Zangskar and farmers grow one crop a year. Fruit trees do not grow here. Zangskaris are famous for their animals, especially their horses. Zangskaris also produce a lot of dried cheese and butter.

To get in and out of Zangskar in winter, people have to walk on the frozen Zangskar River, which takes at least five days.

Changthang

Changthang is located in the eastern part of Ladakh. There are many salt lakes here, like Pangong Tso, Tso Moriri and Tso-kar. It is the coldest region of Ladakh.

Pangong Tso is the largest lake in Ladakh. Its water is salty.

Many people in Changthang keep goats, sheep, horses and yaks. Some of them are nomads, who move with their animals from one grassland to another throughout the year. Because of the long cold winter, Changthang goats produce the softest, warmest pashmina, from which very fine shawls are made.

In Changthang, some of the nomads are Tibetans who have crossed over into Ladakh in the last fifty years.

A farming village in Changthang after the harvest

Aside from nomads, many people in Changthang live in villages and have farms. They grow barley and a few vegetables like potatoes, radishes and turnips, but not much fruit. They plough their fields with single horses. Most farmers keep many animals including horses, cattle, sheep and goats. They produce a lot of cheese, wool, and skins.

Some families have a farm but also go out with their animals and *rebo* tent for part of the year.

Look at all the woollen things that you use. Are they made in Ladakh or outside of Ladakh? If they are local, fout if they are made from sheep, goat or yak hair.

EXERCISES

1. Discuss and then write:

a. Name the major mountain ranges of Ladakh.

b. Name the major rivers of Ladakh.

c. Name the different regions of Ladakh.

d. Where does the Indus meet the Zangskar River?

e. What is Zangskar famous for?

2. Fill in the blanks:

a. In Ladakh, camels live in _____.

b. Kargil lies on the banks of the _____ River.

c. In _____ there is sometimes so much snow that people can walk out of the upstairs windows onto it.

d. The Indus River starts in _____.

e. The _____ people wear flowers on their hats.

f. The Nubra valley lies between the _____ and _____ Ranges.

g. The Indus Valley lies between the _____ and _____ Ranges.

3. True or false? If the sentence is false, change it so that it is true.

a. Many different kinds of fruit grow in Zangskar and Changthang.

b. To get to Zoji-La pass from Leh, we travel through Turtuk.

c. All the people of Changthang are nomads.

d. People in Zangskar travel on the frozen river in winter.

e. Bananas and mangoes are grown in Sham.

f. After Leh and Sham, the Indus River flows down into Zangskar.

4. Compared to the rest of Ladakh, is your village cold, medium or warm? Circle the words in each line that best describe your village, and then decide.

Cold	Medium	Warm
one crop of barley	one crop of barley or wheat	two crops
no fruit trees	apples and apricots	grapes, mulberries, cherries
just a few vegetables		many vegetables
yaks		no yaks
the river freezes over in winter		the river forms a little ice on the sides

5. Draw a picture of your village or town to show the kinds of things found there: for example, the animals, crops, trees, traditional and modern houses, religious places, and the things people make here.

6. Is there anything special about your village or town? Write a paragraph of five to ten sentences.

Class Project

Make a large map of Ladakh and mark your village or town. What mountains are nearby? What rivers or streams flow here? Have you marked the roads? Don't forget to show the neighbouring villages.

Discuss in Class

1. Have you ever been to an area of Ladakh outside your own region? If so, where? Tell the class how this area was different from your village.

2. If you could visit one area in Ladakh, where would you choose to go? In which season? Why? What would you like to do or see there? Discuss in class.

GLOSSARY

almond	སྦྲ་དུམ།
berry	ཁ་ཟས་ཆུང་ངུན་དབེར་ན་ཚེར་ཀ་ལུ་ལུ་འོ་མེ་ཡང་གི་ལི་སོགས།
besides	དེ་མེན་པ།
buckwheat	བྲ་བོ།
camel	ཌ་བོང་།
culture	ཤེས་རིག
dairy products	ཞོན་ཆུ།
especially	དམིགས་བསལ་ལ།
forefathers	ཁ་མེས་པོ།
to freeze	འཁྲུགས་ལ་ཆ་བྱས། གངས་ཆགས་ཤས།
grape	ཁྲུན།
hotel	ཟེས་ཁང་ཡང་ན་གཞན་ཡུལ་ནས་ཡོང་སྟེ་འདུག་སྡ།
hump	རྩེ་ཡ།
Indus River	སེང་གེ་གཙང་པོ།
to lead one's life	མི་ཚེ་གྱུར་བྱེད།
mulberries	འོ་སེ།
narrow	བྲ་མོ།
natural soda	བྱལ་ཡང་ན་བྱལ།
path	འབྲུལ་ལམ།
radish	ལ་ཕུག
range	རི་ཀྲུད།
restaurant	ཟ་ཁང་།
road	ཀྲུ་ལམ།
to skate	སྐེད་གོན་ཏེ་གང་ས་ཀྱི་ཀ་སིམ་གིད་གཏང་བྱས་དང་རྐེ་ཀི་རྩེ་བྱས།
to ski	སྐི་གོན་ཏེ་ཁ་བའི་ཀ་སིམ་གིད་གཏང་བྱས།
to slide	འདྲེད་བྱས་ཡང་ན་སིམ་གིད་གཏང་བྱས།
special	དམིགས་བསལ།
the rest	ལྷག་ལུས།
thorn	ཚེར་མ།
trade	ཚོང་།
turnips	ཐྱུང་མ།
wild roses	སེ་བ་ཡང་ན་ཚེར་དཀར།
yak	གཡག་འབྲི།

Section 3
Institutions in Our Community

Hints for the Teacher

Why this section?

Children are familiar with facilities such as drinking water, roads, medical facilities, etc. that are available to the community. Now they should know more about their own village and how these facilities are provided, who provides them, and so on. The children also should learn about the democratic system. The local bodies are the basic unit of a democratic country. Every individual is a part of this system. What is the importance of an individual in the society or community? What are the duties of an individual? After the completion of this unit the children will have some understanding of the issues like:

- Constitution and functioning of the panchayat.
- An individual's role in the function of local level institutions like panchayat and school.
- Election for a sarpanch or panch.
- Making village-level plans on developmental aspects.
- Older roles like *goba*, *lorapa*, *churpon* and *kotwal*.
- Difference between earlier grass root institutions and Panchayati Raj.
- Relation between the school and the community.
- What the VEC is.
- The contribution of people to education in the community.

What is included in this unit?

This unit has two chapters, the panchayat and our school.

The chapter 'Our School' talks of various programmes in an ideal school and contribution of parents and VEC to the school. The 'Panchayat' explains the panchayat system, who elects the panchayat members, and the role of panchayat in a local government system.

What is your role?

The teacher should provide opportunities for the children to share their experiences regarding Panchayat as well as other activities and the older system of village rules.

Encourage children to ask questions and collect information about traditional systems. The names and roles may vary from place to place. Encourage them to find out what roles their place had earlier.

Help children meet members of the panchayat or other responsible persons of the village and collect information regarding traditional and new systems.

Provide practical experience of the election process to children. You can organise the election of monitor or school leader by voting. The whole process should be followed in the correct sequence.

In the school chapter, focus is also on the people who contribute to the school. It has been presented in the form of Parents Day at an ideal school. Try to conduct all these activities in your school and encourage each child to participate in each field. Such activities can be organised according to your situation.

Encourage all children to share their experiences, particularly children who visit other places. Listen with interest to their experiences and give corrections only when necessary.

These points are not hard and fast rules. You can use your own methods and ideas according to your timetable and school calendar to make the school a good institution.

Chapter 7
Our School

Today is Parents' Day at Skidyul. All the villagers have gathered at Skidyul Primary School. All the children are at different stalls. At the measurement stall Stanzin of class 4 is measuring people's noses with a little instrument. She writes them down on a chart in centimeters. In the other corner Thukjay is taking people's weights on a weighing machine.

Another stall has a display of all that the children have made during the year. There are craft items and science models. Groups of women and men crowd these stalls. They are looking at what their children have made.

Then it is time for lunch. All the people have brought food with them. They sit in groups and spread out their lunch. There is fun and laughter everywhere.

Now it is time for the Village Education Committee (VEC) to present its report. Razia of class 5, student member of the VEC, presents a report of the activities of each class. She tells about what they have done for the school. Class 4 has repaired the gate. Class 5 made a small vegetable garden. She also presents the results of each class and participation of students in other festivals and school events.

On Health & Environment Day their teacher, *Achay* Shahida-ley, took them to the nearby stream. They cleaned the stream and removed a lot of cloth, paper and plastic from the stream. Now Razia requests the villagers not to throw garbage into the stream but to bury it in a pit. This way the stream will stay clean. There is loud clapping to encourage the children.

Now *Achay* Chorol, the VEC president, presents what the community has done for the school. This year the people of the village have worked together to repair the walls and roof. They have also collected money for books for children. Now the school has a good library. There is more clapping.

But *Achay* Chorol adds that the school still needs a wooden floor, because the cement floor the school has now is too hard and cold for the children to sit on.

Now it is the turn of headmaster, *Kaga* Phuntsog, to speak. He thanks all the community members. He then tells about the bridge that class 5 students have made for their classmate Chosphel. Chosphel had stopped attending school because crossing his stream on the wheelchair was too difficult. The students and teachers decided to make a small bridge across the stream. Thanks to the cooperation of the teachers, community and students, Chosphel is able to come to school easily now. He also presents the needs of the school. There are three teachers for sixty students in the five classes. The school has only two classrooms. It needs one more room now. The roof of one room needs repair. Also , the flooring is of cement. It is very cold for the chidren to sit. The school needs wooden flooring.

After this, it is time for the lottery draw. Everybody has paid Rs. 10 as entrance ticket to the festival. The amount collected will be given as a lottery prize. The total collection is Rs. 5050. Everyone is waiting excitedly as the youngest student of the school, Jigmet, comes forward to take the lucky ticket out of the lottery bag. A VEC

member, *Kaga* Stanzin, has won the lottery! He donates the whole amount to the VEC of Skidyul. Everyone claps loudly.

Encouraged by his contribution, some others from the village announce their own contributions. *Kaga* Feroze has come from Leh for the festival. He studied in this school many years ago and is happy to see so much happening in his old school. Now he runs a tourist agency in Leh. He announces a donation of Rs. 10,000. Altogether, the contributions amount to about Rs. 30,000.

Achay Chorol thanks all the contributors. She announces that this money will be used for the wooden flooring. The VEC will approach the gram panchayat for the rest of the money needed.

After this, Dechan and Mirza of class 4 announced the results of the measurements.They announced who are the tallest and shortest, heaviest and lightest villagers, and also the average height and weight. Everyone laughs when they hear that *Kaga* Feroze has the longest nose and little Jigmet has the shortest nose.

Then the boys and girls present songs, dances and a puppet show. Everyone enjoys themselves.

The festival ends on this happy note. People go back home in groups. Children with their parents, young and old alike, are talking about how the Government Primary School Skidyul has become 'Our School' for all the villagers, teachers and students.

EXERCISES

Discuss:

1. Has your school had a Parents Day? If so, describe it. What activities were there? Did students show something they have learned? Did they give a song and dance performance?

2. Does your school have a VEC? If so, are there student members on your VEC? Do the student members of VEC ask the other students about the problems of the school? Who are the other members of the VEC?

3. Visit a VEC member or invite him or her to your class. Find out:

   a)When did the VEC meet last time?

   b) What issues were discussed?

   c) What decisions were taken?

4. Are there any advantages of having women as members of VEC? How many women are in your VEC?

5. What are some things that students could do to help your school?

GLOSSARY

bridge	ཟམ་པ།
bury	སའི་ནང་ལ་བཀབ་བྱས།
community	ཡུལ་པ།
contribution	འབྱལ་བ་ཡང་ན་ཞལ་འདེབས།
crafts	ལག་ཐོན་གྱི་ཅ་ལག
crowd	ཚོང་ཀ།
display	མི་དམངས་ལ་ཅ་ཚོ་བྱས་ཀྱི་ཐིའུ་སྟན་སགཟན་གྱི་ཅ་ལག
entrance	ནང་ལ་ཞུགས་ས།
fun	སྐྱིད་པོ། ཅ་བབས།
garbage	བྱིམ་ས།
measurement	ཚད་ཀྱབ་བྱས།
nearby	ཉེ་འཁོར་གྱི།
participation	ཁག་ལེན་བྱས།
still	ད་རུང་དང་།
to approach	ཀུ་བ་ཕྱལ་བྱས།
to collect	བསྡུ་བྱས།
to come forward	མདུན་ལ་ཡོང་བྱས།
to donate	འབྱལ་བ་ཡང་ན་ཞལ་འདེབས་གཏང་བྱས།
to encourage	སྤྲོབས་པ་གཏང་བྱས།
to present	བཞག་བྱས། བསྟན་བྱས
weight	ཕྱིད།

Chapter 8

Village Panchayat

Rigzin was happy as he ran to his friends at playtime one evening. He had thought of a nice new game. Yesterday he had gone with his *Aba-ley* to attend the panchayat meeting. He had loved the way it was done. Now he wanted to play 'panchayat' with his friends. As soon as he reached them, he started telling them about this new game. "Listen, friends, I have thought of a new game that we can play," he said.

"But before playing the game, tell us what the real panchayat is," said Lamo.

"I went to the panchayat meeting with *Aba-ley*. So many people came. Almost everyone from our village was there," he said.

"You attended the panchayat meeting! You are only a child. They allowed you to enter?" asked Tsering.

"I promised not to make any noise. Okay now let's play the panchayat game." he said.

"But what is the real panchayat?" asked Lamo.

"Just as all of us need help from each other in school or our work at home, people in the village need each other's help doing bigger things. For example, we needed to build a bridge over the stream last year. It needed a lot of people and money. The panchayat is like a village government. If we have a panchayat, all of us decide what we want to do to

improve our village, and then we arrange the money to do it. These panchayat meetings are done so that the villagers can decide what they want to do." Rigzin said.

"What did they discuss in the meeting yesterday?" asked Tsering.

"They decided to repair all the canals in the village." Rigzin said. "And did you know government gives the panchayat lots of money every year?" he continued. "The head of the panchayat is *Azhang* Stobdan. Everybody calls him Sarpanch." Rigzin said.

"But why is he the sarpanch? Who chose him?" asked Anwar

"Oh! This reminds me, do you remember we had an election in

our village a few months back? That was to elect the panches and sarpanch." Rigzin told his friends.

"Wait, you said that we elect the sarpanch. Who are the panches?" asked Lamo.

"See, every village has a panchayat. The members of the panchayat are called panches. Every village elects at least one panch. But if the village is big like ours, they may elect two or three panches. Just like we have *Aney* Nahid and *Azhang* Tsering from our village. A big village like Tsorang has three or four panches," Rigzin explained.

"Okay, so that election was done to choose these people. But why didn't we go and vote in that election?" asked Parveen.

"*Aba*-ley says we will be allowed to vote once we are eighteen years old. Then we can even stand for elections so that we also become panch or sarpanch." Rigzin said.

"What is an election? How do we decide who will be the panch?" asked Anwar, getting interested.

"Simple: people who want to become panch or sarpanch stand for elections. They are the candidates. The rest of the people vote for their favourite candidate for the post. The person who gets the most votes becomes a panch or sarpanch," explained Rigzin.

"I remember *Ama-ley* mentioning that the panchayat is a new thing. What did we have before panchayats?" asked Parveen thoughtfully.

"Then we had only *goba*, *lorapa*, *churpon* and *kotwal*," said Anwar.

"Oh yes, we still have the *lorapa*. He's the jailor for naughty animals in the villages. He catches animals which get into people's fields and eat the crops. He sets them free when their owners pay a fine," said Tsering.

"*Azhang* Phandey is the *churpon*. He has to decide which fields in the village get water, on what day and how many times in a month, " said Lamo.

"You are right. *Azhang* Wangchuk is the *kotwal* and he informs everybody when a village meeting is to be held. He still does the same for the panchayat meetings," said Anwar.

"*Aba* Chosphel is our *goba*. Earlier he used to present the village issues and problems to the government," said Parveen.

"Good, so now everybody here knows what the panchayat does. Let's play panchayat. I will be a panch in our game," shouted Rigzin.

"I will be the sarpanch!" cried Lamo. And the game began.

CLASS PROJECT

Play this game in your class. Conduct elections in the class to choose the panches and the sarpanch. Discuss issues related to your classroom in the class panchayat meeting.

EXERCISES

Fill in the blanks with the suitable phrase

a Panches are elected by _____

(Government officials / All the voters of the panchayat / The children)

b The sarpanch is elected by _____

(Village leaders / Members of panchayat / All voters of the panchayat)

c The sarpanch is

(A government officer / Head of the panchayat / A member of the village)

Fill in the blanks with suitable words:

noise asked decided money panchayat

(a) Rigzin promised not to make any _____ in the panchayat meeting.

(b) Lamo _____ Rigzin about the panchayat.

(c) _____ is a sort of government at the village level.

(d) In the meeting they _____ to repair all the canals.

(e) The government gives the panchayat lot of _____ every year.

Match the following:

When we are eighteen years old.	favourite candidate
People who want to become panch or sarpanch	we can vote.
People vote for their	for naughty animals.
The *lorapa* is the jailor	stand for elections.

Find out about your village:

1. Who is the panch of your village or part of the village?
2. Which villages are included in your panchayat? How many panches are there?
3. Who is the sarpanch of your panchayat?
4. What did your panchayat do in the past year?

GLOSSARY

to arrange	བྱལ་སྒྲིག་བྱེད་བྱས།
candidate	རེ་ལྷོས་པ།
to catch	བཟུམ་སྟེ་ཅི་བྱས།
to collect	བསྡུ་བྱས།
to decide	ཐག་གཅད་བྱས།
to elect	འདེམ་བསྐོས་བཏང་སྟེ་འདམ་བྱས།
election	འདེམ་བསྐོས།
fine	ཆད་པ།
to improve	ཡར་རྒྱས་བྱེད་བྱས།
to inform	བཤད་བྱས། ལོན་ཞིང་བྱས།
issues	དཀའ་ལས་དོན་ཚ།
panchayat	ལྷ་སྡེ།
promise	ཁ་ཆད།
to remind	ཡིད་དུ་བསྐུལ་བྱས།
to vote	འདེམས་ཤོག་འཕངས་བྱས།

Section 4
Great People

Hints for the Teacher

Why this section?

History can be interesting to children if it is made personal to them in some way. One way is by learning about historical individuals and their lives. In Class 4, the ONH Social Studies books present some famous Ladakhis. In Class 5, children will learn about some great figures in Indian history. Another important educational topic is to have children think about their own lives and future, in reference to their own personal strengths and capacities.

There was a time that people of Ladakh had to travel either on horseback or on foot, because they had no motorable road connecting Ladakh to the outside world. Travelling in an aeroplane was just a dream. Ladakh did not have its own teachers, doctors, engineers or other government officials. Local experts and historians were rarely seen.

Now Ladakh has a network of roads and an airport connecting it with other parts of the country. Almost all doctors, engineers, teachers and other government officers are Ladakhis. All this happened because of the contribution of a few great personalities from Ladakh. By reading about these great personalities, children will not only appreciate their contribution but, inspired by their work, may become dedicated citizens, concerned about the welfare of Ladakh.

What is your role?

- The objective is not merely reading but understanding the essence of the content and thinking about how it relates to their own lives. So it is important that the children be encouraged to discuss the good work of these great people.
- Ask the children about which sphere they would like to work in when they grow up. Let them discuss this, and even have them write short personal essays.
- It would be very helpful if the teachers finds out about more notable persons and tells the students about them. In particular, try to find out about someone who was from the local village, or whose work had a special local effect.

Chapter 9
Some Great People

Eliezer Joldan

Tashi Phuntsok was a very popular teacher. His students loved him. Sometimes he played games with them. One day an old student, Mohammed Ali, came to meet him. "I am going to Srinagar for admission in a college," he said. "And after that, I hope to become a teacher like you, sir." Tashi was pleased. "Good!" he said. "A teacher can make great men and women out of little children, if he is good. That is what my teacher always said. He is the example I follow even today."

Eliezer Joldan

"Who was your teacher, sir?" Ali asked.

"You might have heard of him — **Eliezer Joldan**," said Tashi. "He was one of Ladakh's greatest and earliest teachers. He was born in 1916. He taught for thirty years."

"Could you tell me more about him?" asked Ali. "Perhaps this could help me become a good teacher."

"When I started school in Leh, Mr Joldan was my teacher." began Tashi. "I was not happy in school at first. I was afraid of the children, the teachers, and even the building! Mr Joldan understood how I felt. He was very kind and spent a lot of time with me. He made me feel easy and comfortable. Slowly I learnt to like school. Then I became good at my studies."

"Then he was more than just a teacher!" said Ali.

"Yes," answered Tashi. "He believed that a teacher should not only teach, but also help his students in other ways. He wanted to make his students great men and women. He advised them about what they could do when they grew up. He understood that every student was different. Some were good at language, others at mathematics, and others at science or sports. He tried to find out what each student was good at."

"Were schools at that time the same as they are now?" Ali wanted to know.

"No," said Tashi. "There were not so many students then. Many

parents did not send their children to school. Mr Joldan used to go to their houses and talk to them about the importance of sending their children to school. He worked very hard to spread awareness about education."

"Then he must have been a well-known man!"

"Yes! And everyone loved him. It is remarkable that in those days when very few people recieved higher education, he was a post-graduate. He could have taken any job he wanted and become very powerful. The government also wanted to make him an important officer in the education department, but he refused. He did not want to become rich or powerful. He only wanted to work with children. He was a very simple man.".

"His students must have liked him very much." said Ali.

"Of course, they did. He used to spend so many hours with us — even out of school. He taught us to swim. I remember he played football with us. And we were always welcome in his house. He gave us extra coaching in subjects in which we were weak."

"How noble of him!" cried Ali. "Yes. I would like to be a teacher like Mr Joldan. By the way, what subjects did he teach?"

"He taught many subjects like English, Urdu, history, social studies and science. He taught in both Leh and Kargil. In 1970, the Jammu and Kashmir government gave him the Best Teacher Award."

Sonam Norboo

Look out of your classroom and see the mountains outside. Is there a road on them? How would they look without the road?

Have you seen people building a road? What do they do? They dig. They chip away at the mountain. They clear the stones. They flatten a road.

But who plans the road? Where should it be built? Which villages should it go through? Where should it go up and where should it go down? How broad should it be?

An engineer takes these decisions.

One of Ladakh's greatest engineers was **Sonam Norboo**.

Norboo built the road that connects Srinagar to Leh. This was very difficult. The road had to go over many mountains. Many workers

worked on it. Sometimes Norboo slept with the workers on the road while the work was going on. It is because of his hard work that we can easily travel between Srinagar and Leh today. He was awarded the Padma Shree for his wonderful work.

Sonam Norboo

Norboo also built the airport at Leh. The Leh airport is one of the highest airports in the world.

Do you know how and when it was built? This too was a very difficult task.

In February 1948, Ladakh was in danger of attack. People said the enemy was coming. There was no airport in Leh in those days, nor even a road for vehicles to come from outside into Ladakh. How could the Indian Army or Air Force come and defend Ladakh? An airport had to be built quickly.

Norboo was working in Srinagar at that time. The government sent him to Leh to build the airport although it was winter. Norboo was a brave man. He was not afraid of any task. On February 15, he set out for Leh with some army officers and workers. It was snowing in the mountains and the roads were full of snow. A strong wind was blowing. With great difficulty, they climbed up Zoji-La pass and walked and walked. They reached Leh on March 8.

The airport had to be built in one and a half months. Norboo gathered workers and began the work. In spite of many problems, the airport was ready by May, and the Indian Air Force was able to come and help save Ladakh from attack!

Sonam Norboo was born in 1909 in Skara village near Leh. When he was just a child, a high lama said that he would become a truthful and famous man. He proved the lama's words true. In 1975 he became a minister in the Jammu and Kashmir government and worked for the people of Ladakh. In 1969 he served as India's ambassador to Mongolia. Don't you think the lama was right?

Kacho Sikandar Khan

It was the first day of the school after the first term exams. Teacher Fatima wanted to begin the next lesson. But when she entered the classroom she saw that the children were restless. They seemed curious about something. "What is the matter? Are you not happy

that the exams are over and all of you have passed?" she asked.

Angmo stood up and said, "Ma'am, we want to ask something. How do we know what happened in the past?"

Fatima smiled, at her students' simple curiosity. She replied, "Our historians tell us about our past. A historian is a person who studies about old palaces, forts, monastries,kings, queens and war. he learns about them from old books and records and places. With the help of these he tells us what happened in the past, when and so on. This is how we get to know our past."

Wangchuk asked, "Ma'am do we have a historian in Ladakh?"

"Yes, of course!"said Fatima. "Okay, today I will tell you about one of our very own historians, who has written many books on Ladakh." The children settled down, curious to know about their historian.

"His name is **Kacho Sikandar Khan**." said Fatima. "He was born in 1926 in Chiktan. Did you know in those days there were no schools in the villages, like we have today? He had to go to school in Kargil, 20 kilometers from his village He was very intelligent and used to stand first in his class."

Feroz jumped up and shouted, "Just like me!" Fatima smiled and said "Yes Feroz, just like you."

She went on. "Kacho Sikandar was very talented and loved writing essays. When he was in class 9, his father died. He had to take care of his family. But he managed both home and studies very well. He went to Srinagar for further studies. There he loved to see the historical monuments. He wanted to know more about them. This made him interested in history.

Kacho Sikander Khan

He could not complete his B.A. because of the disturbances caused by the war with Pakistan in 1948. He had to take up a job. But his interest in history did not decrease. He worked sincerely on all fronts. He worked as a teacher. Then he took up a clerical job of a head assistant, Later he became naib tehsildar and tehsildar. He finally retired as assistant commissioner in 1980."

"Did he continue writing along with his work? Aren't these all really big posts where you have to do a lot of work?" asked Padma.

" Yes, he had to do a lot of work but his interest in writing history was not disturbed by it. He continued writing all this while. He translated two books on traditional stories, *Nurbu Zangpo* and *Itthog Lhamo* from bodyik to Urdu. He wrote *Qadeem Ladakh* based on all that he had studied. He also wrote a book *Ladakh in the Mirror of its Folklore*.He has also written a book on his own life. You can borrow a copy from me and read more about him if you like," said Fatima.

" His contribution to history and literature have been recognised all over the country. He has received awards from Uttar Pradesh Urdu Academy, Jammu and Kashmir Cultural Academy and the District Administration, and also a state award—the Governor's Medal for history and culture. So you see how we get to know about our past: it is because of people like Kacho Sikandar,"Fatima said.

Tsering said, "Oh, I want to be like Kacho Sikandar. I love reading history. I hope I am able to write like him when I grow up."

EXERCISES

1. Answer briefly:

a What award did Mr Joldan receive in 1970?

b What subjects did Mr Joldan teach?

c Where did Mr Joldan teach?

d Why was it important to build an airport at Leh in 1948?

e How many days did Norboo take to reach Leh from Srinagar? Why did it take him so long?

f How do we know about the past?

g Who is Kacho Sikandar Khan?

h Name the books that Kacho Sikandar Khan wrote.

2. Discuss these questions in class and then write your own answers.

a i. What qualities of a good teacher do you find in Mr Joldan?

b Why did he go to meet parents of children who didn't go to school?

c Why didn't he take a job as an officer?

d Think about each of your classmates and write at least one thing he or she is good at. Do you agree that every student is different and that each one is good at something?

3. Imagine you are Sonam Norboo and you are noting in your diary what happens in 1948. Now complete these in your notebook:

February 15 – *I* _____

March 8 - _____

May 24 - _____

4. Match the following:

Skara village	Where Norboo once worked
Padma Shree	Norboo's birthplace
Srinagar–Leh Road	Award given to Norboo
Srinagar	A road Norboo built
Qadeen Ladakh	A book by Kacho Sikandar Khan
Chiktan	Kacho Sikandar's family name
Nurbu Zangpo	Translated by Kacho Sikandar Khan in Urdu.

5. Imagine that you have grown up to be a famous man or woman. What do you imagine that you have done to be famous? Draw a picture of yourself as a great man or woman, along with your work.

GLOSSARY

all this while	འདི་ཚང་མ་བྱེད་ཞིག་དང་།
although	ཡིན་ནའང་། ཡིན་ཀྱང་།
ambassador	སྐུ་ཚབ། རྒྱལ་ཚབ།
award	གསོལ་རས།
awareness	རྟོག་གེ། ཤེད་བསྐུལ་བྱས།
both	གཉིས་ཀ
brave	དཔའ་བོ།
broad	ཞེད་རྒན།
comfortable	སྐྱིད་པོ།
contribution	འབྲེལ་བ།
decision	ཐག་གཅད།
desire	འདོད་པ།
due to	ཞས་ཀྱི་
enemy	དགྲ་བོ།
extra	ཐོས་པ། ཐེ་བ།
flat	ཏིང་ཏིང་།
fort	དམག་རྩ། (ཀི་ལ་)
further	དཀྱུད་ངང་།
great	དྲག་པོ། ཆུང་རྒན།
greatest	དྲག་ཤོག
in danger	འཇིགས་པའི་ནང་ལ།
in spite of many problems	ནགས་མང་པོ་མཐོང་ནའང་།
intelligent	རིག་པ་རྒན། ཤུད་པ་རྒན།
kind	རྒྱལ་བ།
later	ཏིང་ན།
literature	རིག་གཞུང་།
minister	བློན་པོ།
Mongolia	སོག་ཡུལ།
of course	ཅན་ཅན་ལ།
on all fronts	ལས་ཚང་མའི་ནང་ལ།
over (1)	སྤྱན་ལ།
over (2)	ཚར་ཏེ།
pass	ལ།
popular	མིང་རྒན།
responsibility	ལས་ཁག
since childhood	ལུ་གུ་ནས་བཟང་ལ།
sincerely	དྲང་པོའི་ཐོག་ན།
sport	རྩལ་གཡང་ས།
talent	ཁྱད། རྩལ།
task	ལས།
through	བརྒྱུད་དེ།
to advise	ཁ་དན་ལས་སྟོན་གཏོང་བྱས།
to attract	བདེ་མོ་ཡང་ན་སྐྱིད་པོ་ཆོར་བཅུག་བྱས།
to be afraid of	འཇིགས་ཤས།
to believe	བདེན་ཆས་ཤས། ཡིད་ཆེས་བྱོ་བྱས།
to burst out	ཀུ་རྩེ་ཕྱོར་བྱས།
to chip	གཏོག་བྱས། བཙོག་བྱས།
to climb up	འཛོག་བྱས།
to coach	བསླབ་བྱས།
to connect	མཐུད་བྱས།
to decrease	ཉུང་ཟུན་ཆ་བྱས།
to defend	སྲུང་སྐྱོབ་བྱེ་བྱས།

GLOSSARY

to dig	རྩོ་བྱེད།
to enter	སྣང་ལ་ཞུགས་པས།
to follow	ལག་ལེན་བྱེད་བྱེད།
to gather	བསྡུ་བྱེས།
to manage	བྱེད་ཤེན་བྱེད།
to plan	ཐབས་གདིང་བྱེད།
to be pleased	འཐད་བྱེད།
to prove	བསྒྲུབ་ཏེ་གཏང་བྱེད།
to recognise	ཤེས་ཆ་བྱེད། ངོ་ཤེས་པ།
to refuse	མི་བྱེ་རེར་བྱེད།
to set out	འཕིང་བྱེད།
to settle down	ཅབ་སའི་ཀ་འདུག་བྱེད།
to spend time	དུས་གྱང་བྱེད།
to swim	ཆུ་རྒྱལ་གཏང་བྱེད།
to translate	སྐད་བསྒྱུར་བྱེད།
truthful	དྲང་པོ།
vehicle	ག་ཅི། རྟག་བས་སོགས།
wonderful	མཐ་རྒྱལ་བ།

Section 5
Our State: Jammu & Kashmir

Hints for the Teacher

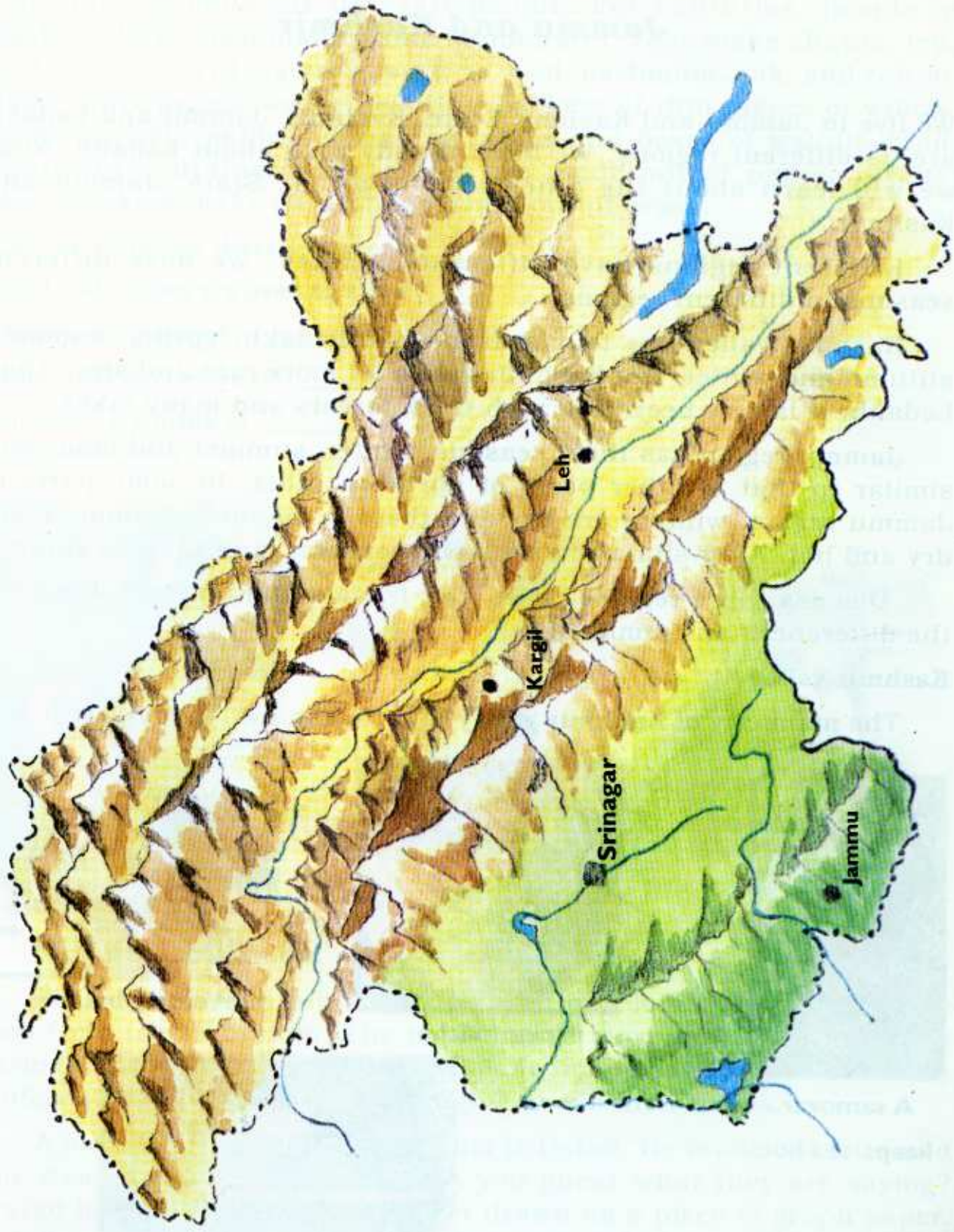
Why this section?

Learning at the primary level should begin from the child's local environment and then spread out step by step to cover the rest of the world. In class 3, students have already heard that there are three regions of our state, and a few facts and images about each of them.

After this section, the child will have a clearer awareness of the different lifestyles in the other parts of our state. Rather than a lot of dry statistics, which would mean little to a 4th class student, the information is transacted by describing the working life of some fictional individuals. The child will gain a sense of the lifestyles of the parts of our state, and how the parts have some similarities too.

What is your role?

- The story style makes the information more personalised for the child, but at the same time it leaves out some of the variety of our state. Thus the teacher should emphasise that there are many different lifestyles: not all Jammu people are farmers, and not all Kashmiris are craftspeople. There are farmers in both regions, and big cities, and many other ways of life too.
- One excellent way to personalise further information about the regions of our state is to invite a person from Kashmir or Jammu to visit the class. Most people are happy to talk about their own lives, and there are non-locals posted to almost all villages of Ladakh.
- Invite a person from Kashmir or Jammu to talk for about 10 minutes about his or her own region and then to answer the children's questions. To keep it personal, ask him or her to talk about what life was like in his or her own childhood: if from a farming family, what did they grow, what steps were involved, what was different from Ladakhi farming? If from an urban background, what was it like, where did they go to school and play, where did they get their food, what kinds of things would they see? If from Srinagar, did they move around on boats? Are there famous monuments in their area? Also ask about what has changes they have seen since their childhood.


Leh
Kargil
Srinagar
Jammu

CHAPTER 10

Jammu and Kashmir

We live in Jammu and Kashmir State. Kashmir, Jammu and Ladakh are its different regions. We have already read about Ladakh. Now, we will learn about the other regions of our State, Jammu and Kashmir.

Different regions have different climates. We have different seasons in different regions.

Kashmir valley has four seasons like Ladakh: spring, summer, autumn and winter. But Kashmir gets a lot more rain and snow than Ladakh. It is very beautiful, with thick forests and many lakes.

Jammu region has three seasons, winter, summer and monsoon, similar to that of other parts of northern India. In some parts of Jammu region, winters are dry and there is no snow. Summers are dry and hot. After summer they have monsoon, and there is rain.

Discuss these regions with your friends and teacher. What are the differences and similarities?

Kashmir valley

The main city of Kashmir valley is Srinagar, and many people live

A samovar keeps tea hot

Papier mâché

Weaving baskets

Carved wooden box

there. There are also many farmers in the region, but the valley is especially famous for its craftspeople. For centuries, people in Kashmir have been making fine handicrafts. They make shawls, felt, and carpets out of materials such as wool, pashmina, silk, and cotton. Some craftspeople weave beautiful baskets of thin pieces of willow. Some are very skilled at making tables and boxes of walnut wood. Beautiful containers and plates are made out of papier mâché. Metalworkers make elegant samovars out of brass.

Can you complete these statements?

Wool and cotton are used to make _____

Baskets are made of _____

Papier mâché is made of _____

Samovars are made of _____

Now let's read about some carpet weavers.

Ali and Abdullah are sitting in front of a loom. Wool strings are tied from top to bottom. The boys' hands move quickly along these strings. They hold a small, curved blade in one hand. There are many different coloured wool balls hanging above their heads.

A man is sitting to the side. This is Ustad. He reads out loud and the weavers recite with him. Can you guess what they are saying? Ustad has the design of the carpet drawn on a piece of graph paper. It tells what colour of wool should be used and where the knot should be made. Ali and Abdullah follow the instructions. They push some

wool between the strings, pull it through and knot it. Then they cut it with their blade.

After the weaving is complete, they wash the carpet. This makes the colours bright. Then they cut the wool level with scissors and knot the strings at the end.

Making a carpet takes many days of hard work. A large carpet takes more than two months. A carpet can have a hundred or a thousand knots in one square inch, an area as big as this. The more knots, the higher the quality. Carpets with many knows last for many years.

Have you seen carpets at home? Are they woven in Kashmir? What other types of carpets are available in Ladakh?

What happens after the carpet is finished? The wool and the loom do not belong to Ustad or the weavers. They belong to a trader. The trader lets Ustad and the weavers use them. He pays them a daily wage. He tells them what design to make. When the carpet is finished, he sells it in big markets in India or other countries.

Kashmiris have been weaving carpets for five or six hundred years. It is said Sultan Zain ul Abidin brought carpet weavers from Persia to teach their craft to the Kashmiris.

Jammu region

The main city of Jammu region is Jammu. In the city, people have many different occupations, but in the villages, most people depend on farming. We will now read about some Jammu farmers.

Unlike Ladakh, villages in Jammu are close together. In villages the houses are close to each other. Most villages are also larger than

villages in Ladakh, with more houses in each village. Most villagers own their land, often many acres. As in Ladakh, large landowners pay other people to do the fieldwork. Villagers do not share their work very much.

Farmers in the Jammu region can grow their crops twice a year. Why is this possible?

A lot of rain, many streams, and a warm winter make it possible to work in the fields for almost nine months. The first crops are grown from July to September. The second crop grows between October and January.

The villagers of the Jammu region do not keep many sheep or goats. As the fields are sown and harvested twice a year, the farmers do not have time to look after many animals.

The major crops are wheat and rice. The rice from this region is very good.

Let us now read about how Kishanchand and his family cultivate rice in the fields they work for Amar Singh.

First Kishanchand fills the fields with water. This comes either from the rains or from wells. Then he ploughs the fields with oxen at least twice. Ploughing fields that are under water means you too get coloured with wet mud! A corner of one field is made into a nursery, and Kishan's wife, Asha, sows the rice seeds there. Many small plants will grow here, very close to each other.

After a few weeks, when the small rice plants in the nursery are a little longer than your pencil, the family pulls them up. Then they plant them out in the fields at an equal distance from each other. After a few weeks, usually when the plants have grown taller than your knees, the fields have to be weeded. After three months the rice can be harvested. By then the plants are taller than you are and they have turned golden in colour.

So you can see our state has many different regions and life styles. There are cities, farming villages and natural places like deserts and forests. There are mountains plains and lakes. Jammu has warm winters while Ladakh and Kashmir have cold winters. Farmers in Kashmir and Jammu grow wheat and rice, while farmers in Ladakh grow wheat and barley. The people speak different languages and have different traditions too.

EXERCISES

Are the following statements true or false? Correct the false ones.

1. In the Jammu region, weaving takes place twice a year.
2. In Kashmir, craftspeople make many beautiful things like shawls, felt, carpets, etc.
3. In a rice nursery, the small plants grow far from each other.
4. During ploughing the rice fields are full of water.
5. Carpets are made from rice and wheat.
6. *Dzos* are used for ploughing fields in the Jammu region

Answer briefly

1) Ladakh has important items that help Kashmiri craftspeople. Can you identify the materials that are available in Ladakh and are used in Kashmir to be made into new things?

2) List the ways that agriculture in the Jammu region is different from Ladakh.

3) Why don't people of Jammu region keep many goats and sheep?

4) What are the various things that craftspeople in Kashmir make?

Lal Ded

When in Kashmir, you might hear about Lal Ded.

Lal Ded was a saint and poet who lived in the 1300s. Not much is known about her childhood. It is believed that she came from a learned family. Even as a child, her family teacher taught her the scriptures, yoga and many other things. From a very young age, Lalla—as she was called—was devoted to religion. She wrote and sang many poems in praise of the lord.

People say she was married when she was very young—just twelve years of age. She faced many troubles and knew only unhappiness in her husband's house. Her mother-in-law would not even give her enough food to eat.

When she was older, Lal Ded left her husband's house. Then she began meeting saints and sages. She taught that all people are brothers and sisters. She is respected equally by Hindus and Muslims. Muslims call her Lal Arifa. Hindus call her Lal Aishwari.

People say she did many miracles. It is believed that she knew all about her previous births. She often sang of her previous births as a horse, and a puppy!

Her songs, known as *vakhs*, touched the hearts of all. Although she lived hundreds of years ago, her songs of devotion are remembered and sung even today.

GLOSSARY

acres	ཚོད་ཀེག (ཀ་ནལ་བཅུད།)
brass	རྲ་གན།
century	བཅུ་ལྷག
container	སྣོད།
crafts people	ལག་བཟོ་པ།
cultivation	ས་ཞིང་འབད་བྱེད།
design	རི་མོ།
earring	ཨ་ལོང་དང་རྣ་མཆོག་གི་ཨ་ལི།
elegant	རྣམས་རྒན།
jewellery	རྒྱན་ཆ།
knot	མདུད་པ།
loom	འཐག་ཤ།
monsoon	ཆར་བའི་ནས་རླུ། ཆར་བའི་དུས།
nursery	རྩྭ་སྨོས་བཏབ་སა།
papier mâché	ཤ་གྱའི་ཅ་ལག
region	སྡེ་དས།
samovar	ཁ་ཆུལ་པའི་ཇ་ཚོད་ལ་ལུས་ཤས་ཀྱི་ཁྲ་གུ།
scissors	ཆན་པ།
skill	ཁྲུད།
string	སྐུད་པ།
to consist of	ཡོད་བྱས། (དེ་ཁག་ཀུན་གྱི་ཀ་ན་བྱོ་སྟེ་ཡིན་བྱས།)
to guess	ཚོད་བྱས།
to recite	ཁ་ནས་བཏོན་བྱས།
twice	ཚར་གཉིས།
usually	མང་ཆེའ།
weaver	འཐག་མ་པན།
weeding	རྩྭ་དན་འཐེན་བྱས། ཡུར་མ་ཡུར་བྱས།
wet	ཏྲོན་པ།
willow	མ་ཡུང་ས་ཡུང་སོག་ཡུང་མ།
wool balls	ཏུ་གུ།
yarn	སྐུལ་མ།

Section 6
The Globe

Hints for the Teacher

Why this section?

This book has been arranged starting from child's immediate environment, then to regions of his environment, then to our state, and finally to the globe. After going through this chapter the child is expected to be able to identify the continents and oceans. These are not listed in the text so that the child has to find the information by looking at the globe as mentioned in the activity. Information that the child finds out for him or herself visually will be much better remembered than a list of names. However, in case corrections or help are needed, the teacher may keep in mind that the continents are Asia, Europe, North America, South America, Africa, Australia and Antarctica.

What is your role?

- Please have children start by drawing a sketch of the local environment.
- Reinforce the lessons already learnt earlier by asking questions based on the sketches drawn by children, eg What is to the south of our school? etc.
- Without a globe the chapters cannot be understand. Please ensure that globes are available to the children.
- Don't tell the children name of continents, oceans or countries. Let them find them for themselves. If they do not find everything, give hints.
- 2/3 of the surface of the earth is covered with water may be a difficult concept for the children. Help them understand by taking a rectangular sheet, and folding it into three equal parts. Shading one part to represent the land, and the two unshaded parts represent water.

Chapter 11

The globe – A model of our earth

Look around you. What do you see? Hills? Mountains? Streams? Valleys? Fields? Sit outside and draw a picture of what you see.

The land looks different in different places. Here are pictures of different parts of the world. See how different they look from Ladakh and Jammu and Kashmir – your district and state.

Coast

Desert

Plain

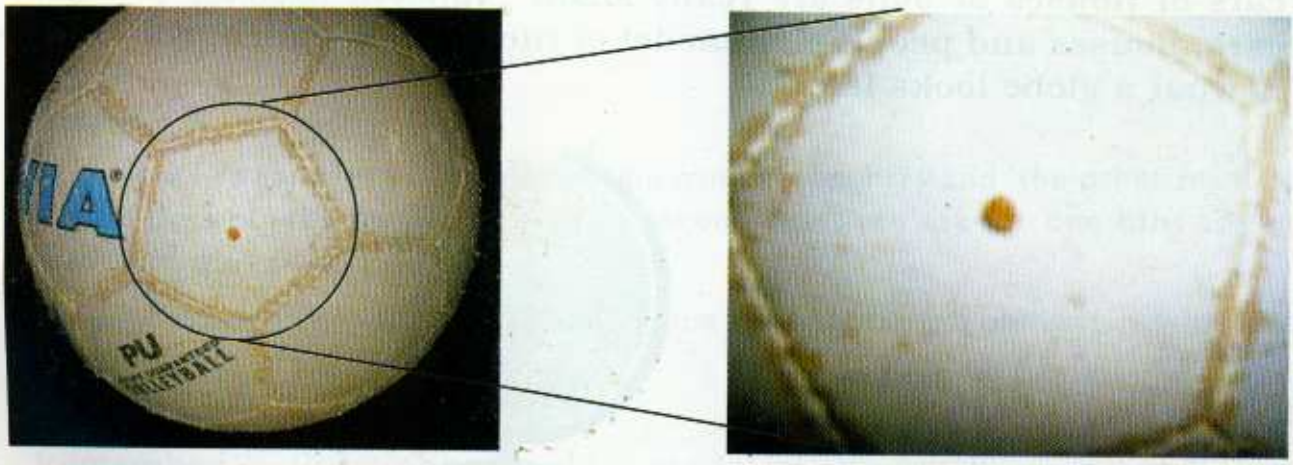
You also know that there are many countries in the world. India is our country. There are many other countries too. You must have heard of Sri Lanka, Pakistan, China, Banglades, Nepal, Bhutan – these are our neighbouring countries. Then there are countries like the United States of America, Britain, Brazil and South Africa, that are very far away. All these countries are on the earth. People have divided the earth into countries where they live. New countries are made when people struggle to make them separate. Like the Tibetans want Tibet to be a separate country from China.

The earth itself is made up of land and water. The large landmasses are called continents. Each continent is surrounded by large areas of water. These huge masses of water are called oceans.

Unlike countries, people cannot make new continents or oceans. These are made by nature and are therefore called natural divisions

Did you know that the earth is a huge round ball? It is not flat. To understand this look at the two pictures below -

Earlier, people found this out in different ways. Now we know it for sure as people have taken photographs of the earth from the moon. The earth looks like this:



The earth is round like a ball

A small portion of the ball appears flat

The earth ball is really **h..u..g..e!**

It is larger than anything you would have seen, larger even than you can imagine. It is 40,000 kilometers around the middle. If you were to walk round the earth, it would take you nearly 4 years to go round it and come back to the same point! That's how big the earth is! And you wouldn't be able to walk all round it either, because you would come to the oceans and you would have to cross them by *ship*.

It's important to understand this huge earth that we all live on. To understand it, people called *scientists* and *geographers* have put together all that they know about the earth. On the basis of this *knowledge*, they make *models* of the earth. (A model is like a toy: toy cars or houses or dolls are really small copies of the real things — cars, houses and people.) A model of the earth is called *globe*. Here is what a globe looks like:

You could say that a globe is a toy earth!

Your school should have a globe. Look at it carefully.

You will see large areas of light blue. These are the oceans. Their names are written in dark big CAPITAL letters. More than two thirds of the earth's surface is water. Only one third is land.

1. Find the INDIAN OCEAN. Can you find India near it? Is the Indian Ocean to the South of India or to the North of it?
2. Find the other oceans. Write their names here:

You will also see the different countries on the continents. On the globe each country is marked with a different color. But each continent also has its name written in big CAPITAL letters.

Activity A

1. Find ASIA. Can you find India in Asia? Asia is the largest continent. As it is joined to Europe, these two continents together are called Eurasia.
2. Find Europe and the other continents. Write their names here.

How many continents did you find?

Now you can look for countries on the globe. Start with India and the neighbouring countries – the names of the countries are written in smaller letters than the names of the continents.

Activity B

You can play a game in teams – one team names a country and the other team has to find the country on the globe. The second team can ask for one **hint** to help them find the country.

Think of other games to play with the globe so that you can understand the earth better.

Remember — the globe is only a model of the earth.

The earth is huge!

EXERCISES

1. Match the following:

very large areas of land	models
very large areas of water	oceans
small copies of real things	globe
a small copy of the earth	continents

2. Answer the following:

   a. What is the shape of our earth?

   b. How many oceans are there on earth?

   c. Name the countries neighbouring India?

3. True or false ? If false, correct the statement.

   a. Earth is 40,000 km round its middle.

   b. More than two thirds of earth's surface is land.

   c. Man can make natural divisions of the earth.

   d. The globe is a model of the earth.

   e. India is to the north of the Indian ocean.

4. What is a globe? What does it look like? Describe it.

Things to do

Make a clay model of a globe. Paint the oceans blue and the continents brown.

GLOSSARY

hill	རི་ཆུང་དུན།
continent	གླིང་ཆེན།
copy	འདྲ་བཤུས།
earth	འཇིག་བྱ་གླིང་།
field	ཞིང་།
geographer	ས་གཞིའི་རིག་གནས་ལ་མཁས་པ།
huge	མཐའ་ཆེན་མོ།
to imagine	བསམ་བ་བཏང་སྟེ་ཚོད་བྱེད་བྱེད།
knowledge	ཤེས་རྒྱུ། རིག་གནས།
land	ས་ཁྱད།
landmass	ས་ཁྱད་ཀྱི་ཁག་ཆེར་མོ།
model	དཔེ།
mountain	རི་ཆེན་མོ།
natural	རང་བཞིན།
neighbour	ཉེམ་མཆེས།
ocean	རྒྱ་མཚོ།
real	བདེན་པ།
round	རིལ་རིལ། ཀྱིར་ཀྱིར།
scientist	ཚན་རིག་པ།
sketch	རི་མོ་མཆོག་པ་འབྲི་བྱེད།
stream	བྱོག་པོ།
surface	ས་ཁྱད་ཡང་ན་ཅ་ལག་སོགས་ཀྱི་གདོང་།
to struggle	རང་བྱེད། འབད་རྩོལ་བྱེད་བྱེད།
to understand	ཉ་གོ་བྱེད།
valley	ལུང་པ།

Environmental Studies Part II

For Class IV

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